THE CHURCHMAN.

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Catholic Party in the Church.

One of the greatest disadvantages to which the Catholic party in the Church is at present exposed, consists in the very shallow, but plausible, objection that they are "disturbing the peace of the Church." All would be well, that is, all would be *quiet* but for them: these are they which turn the world upside down. Such is the language very prevalent just now, not only among those who are anxious for

"A little more sleep, and a little more slumber,"

but also among some who fancy that they are very active, zealous, and sound Churchmen, simply because they do not slumber and sleep. Some of them *are*, doubtless, very active, but it is, generally speaking, the activity of men who are fighting quite as much for themselves as for the Church; who, when the two interests clash, have no hesitation in preferring their own personal claims to those of the Church. Let the first of these parties only sleep their sleep, and let the second serve God *and* Mammon, and things will go on very smoothly and comfortably; indeed they have gone on so for many years, and why not, then, let well alone?

Why agitate and disturb the Church? Matters proceeded very well until about a dozen years ago, when the *Tracts for the Times* commenced. Had it not been for them all would have been peace, whereas all is now discord. Formerly one, or, in some cases, two services a week were thought sufficient, now fourteen services are given in several churches; the Communion was administered only three or four times a year, now we are told that monthly, or even weekly, communion is required; the Sacrament of Baptism used to be administered in drawing-rooms and parlors, or, if in the church, when there was no congregation present; now it must take place in the face of the Church, during divine service: every clergyman used to obey or disobey just what rubrics he pleased, and preached only such doctrines as he thought necessary or convenient according to his own life and conversation, or that of his influential parishioners; now he is told that he must fulfil his ordination vows, and must strictly obey all the rubrics of the Prayer Book; moreover he must deliver the whole counsel of God without respect of persons.

What a revolution? Yet those who have, under God, effected it are not yet satisfied; they absolutely place no limits to their desires in the service of Almighty God, but would fain have men go on to perfection; would have more Prayers, more frequent Sacraments, more Alms to the Poor, more dedication of men's substance to the honor of God, more reverence for His Holy Temples!

All this would be very well if it could be obtained quietly, and if it were not pressed upon those who care for none of these things; but no sooner do the Catholic party meet with opposition than they are ten times more earnest than ever. If they meet with selfishness and luxury, then they preach self-denial; where they meet with laxity and popular "Protestantism," there they preach Apostolic Order and Catholic Truth; and thus they proceed in direct opposition to the world; what wonder, then, that the world hates and despises them? What wonder that wherever and whenever they attempt to carry out their unpopular principles, they should excite clamorous opposition and angry retaliation—in a word, that they should "disturb the peace of the Church?"—*English Churchman.*

British Archæological Association.

The Architectural Section, on Wednesday evening, (Sept. 18,) was enlivened by a piece of information, contributed by Dr. Buckland. He held in his hand, he said, a note directing his attention to the fact, that the roof of the adjoining Cathedral was covered with guano; so that, should a heavy rain occur, it was not impossible but that Canterbury Cathedral might be burnt down within two days. The Cathedral at Pisa was burnt down in this way. He had observed upwards of fifty pigeons about the Cathedral in his own hurried observations, and more than fifty broken panes of glass. He wished to call attention to the subject, that something might at once be done. Dr. Spry, a prebend of the Cathedral, apologised for the broken panes: and Mr. Austen, the surveyor, under whose superintendence one of the great west towers has been rebuilt, directed the Doctor's attention to two fat robins that frequented the choir of the Cathedral, from which equal mischief might as easily be anticipated; and then, in a plain, blunt, uneducated way, recommended Dr. Buckland to call the attention of the Lord Mayor of London to the quantity of swan's dung in the river, which to his, Mr. Austen's thinking, was just as likely to set the Thames on fire. The merriment was beyond control, Dr. Buckland joining in and enjoying the general laughter.

Early next morning there was a party formed to follow Prof. Willis through Canterbury Cathedral, and to hear what further illustrations he might have to offer in continuation of his last night's contrast between the building described by Gervase, and the edifice as we now see it. Prof. Willis contrived to make us in love with the sect of Peripatetics: he was thoroughly at home on his subject, and no teaching could be more instructive than this kind of learning made easy on the spot. Ladies were found to take an interest in stone bolsters, in corbels, and in string-courses; and some anxiety was expressed to be better acquainted with the distinguishing characteristics of our Gothic architecture. The fever was at its height when ladies were seen following the Professor through the dirt of the noble undercroft, (a church beneath a church, like St. Faith's, under old St. Paul's) studying Norman capitals, and early English screen-work, and playing at follow-my-leader with the Cambridge Professor through a chimney-sweeper's aperture, into a Norman chapel beneath the chapel of St. Peter and St. Paul. This little chapel, a recent discovery, is an object of extreme interest. It is covered with scriptural subjects, painted fresco-fashion, upon the walls and compartments. There is no aperture for the admission of daylight, and no careful scrutiny could be made in so crowded a vault, and with no better means of seeing than the flickering flames of a few tallow candles. We could see enough, however, to observe that they are in excellent preservation—that they are handled with skill—that the material in which they are wrought calls for a most careful examination—and that the whole chapel is worthy of being studied by both antiquary and artist. We cannot, indeed, quit the undercroft, without putting in a word in favor of its being shown to the public under the same regulations as the choir and chapels of the Cathedral. The crypt at Canterbury is a Cathedral in itself, and is a greater rarity in architecture than any portion of the building which it supports. Sixty years since, and the Crypt of Lanfranc was degraded into a wood-cellar (like the cellars under the Parliament House before Guy Faux put an end to such improper uses;) and we have good authority for saying, that the corresponding chapel to the painted chapel in this Cathedral is now a wine-cellar cob-webbed to the ceiling. Is this also a painted chapel reserved for old port, sawdust, and spiders? The Archæological Association should ask about this.

Where Becket fell, before the altar of St. Benedict, there is a small stone, about three inches square, inserted into another stone. The piece cut from out the centre of the flagstone was carried, as is well known, to Rome, where it is still preserved, agreeing, it is affirmed, in measurement, with the square inserted in its place. Has it been ascertained that the relic at Rome is of the same description of stone as the flagstone now in Canterbury Cathedral? Dr. Buckland was anxious, he said, to ascertain this point, and, with the permission of two of the dignitaries of the church, he was permitted to apply his long companion—we cannot call it his pocket hammer—to the side of the flag, and chip away a piece, to ascertain the grit and nature of the stone. He pronounced it, after a careful examination, to be a flag of hard Caen stone. The piece inserted is of a different grit and color.

Prof. Willis's Cathedral excursion was a kind of off-shoot from the letter of the programme, unrecognized by the General Committee. Two-thirds of the members were off before this for the Norman church at Barfreston, and the Roman remains at Richborough. Now, Barfreston Church is a building of great interest, and has many singularities in its style and treatment. But was it right to set one day apart out of six for the far off church at Barfreston, and not one day, or half a day, or even an hour, for that standing history of Gothic architecture, the Cathedral of the city in which the Association was lodged? Was the Cathedral left out by particular desire, like the old story of Hamlet, in the play of Hamlet? or are we to go to Canterbury again for the express purpose of examining the Cathedral? There is a talk of Winchester as the place of meeting next year; will the committee run to St. Cross (another Barfreston,) to Netley Abbey, or to Carisbrooke, in the Isle of Wight, and neglect another of our most celebrated cathedrals? We hope not, or they will infallibly again create disappointment, and that which may be pardoned as an oversight at Canterbury, will look like ignorance at Winchester.

At Richborough, Dr. Buckland called the attention of the members present to certain snails clinging to the stones in great numbers, and eating with the strong acid of their slime into the hard stone-work of the building. He gave at the same time a striking illustration of the strong acid of these snails, by placing one for a short time on the lilac ribbon of a lady's bonnet. The young lady did not seem displeased with the test, with its success, or the scissors of the operator reducing the ribbon of her bonnet; but when Dr. Buckland requested her signature in attestation of the truth of his statement, the lady declined the honor.

On their way home the members lunched with Mr. Godfrey, of Ash, and examined the church at Wingham, where, in Lambarde's words, "was one of those auncient manor houses planted in divers parts of this countrie, wherein the archbishops were used to lodge when they travelled the countrie to make their *visitations*." An Antiquarian Association should have lunched and rested at Wingham, not Ash.

The Historical Section met for the first time on Friday, at eleven, Lord Albert Conyngham in the chair. A communication from Miss Caroline Halstead was read relating to the Reculvers, extracted from the Harl. MS. 433, fol. 216. The receipt of a paper of Mr. John Barrow's, on the Shipping in the Thames in the time of Henry VIII. was announced by the secretaries. Mr. Crofton Croker read a communication of his own, an inquiry into the truth of the statements advanced by the great Earl of Cork, in his autobiography drawn up in 1632, under the title of *True Remembrances*, and printed, and in the Biographia Britannica. Mr. Croker succeeded in proving incontrovertibly the utter worthlessness of the *True Remembrances;* a parish register in Canterbury, the 'Pacata Hibernia,' and the papers in the State Paper Office were the materials from which Mr. Croker drew his dissection. But is it not likely, let us ask, that the autobiography is a fabrication? or if not, what reason, if any, save deception, could the Earl have had in drawing up a mere tissue of lies? Mr. Croker has full belief in the genuineness of the *True Remembrances*, but, content with the exposure, omitted any attempt to explain the object of the *great Earl*, as he is called, in penning a statement so inconsistent with truth.

Mr. Halliwell communicated a discovery he had made in the cathedral library of a volume of Satires, strictly so called, prior to Dr. Donne and his predecessor Hall. He made no quotation from the volume in confirmation of this new discovery (if it be one) in the history of English Poetry. We must look, we suppose, to the Archæological Journal for information on this point. The spirit and matter of the Satirist are here secondary considerations; the manner is every thing; the priority ceases to be of any value unless this newly-discovered satirist wrote in the same measure in which Donne and Hall wrote our English heroic with rhyme. We had satirists before Donne, Hall, and Marston, but not satirists who wrote in their structure of versification.

The most local and amusing paper of this section contained a series of extracts from the corporation records of Canterbury, made by Mr. Wright, with great discriminatory diligence. He began by calling the attention of the mayor and aldermen to the importance of their records beyond their mere corporation purposes; they frequently throw light on the darker passages of our history, on points of local information, on the value of provisions in past times, the price of labor, and on the manners and customs of the English people. The corporation records of Canterbury were, he said, unusually rich and in good condition. He contrasted a dinner-bill at the Lion, in Canterbury, in 1520, with the dinner-bill at the same hotel, where the Association were to dine that day: quoted an amusing account of the two days' diary of an inhabitant of the city before the Reformation, showing how many hours of a working man's life were daily spent in the duties of devotion and the alehouse; and the habits of the wives of Canterbury when tea was a thing untasted and unknown. He found, he said, that the usual fine levied for drawing a dagger in the street was 10*s.* or about 3*l.* of our present money. There was a payment he found to "a dauberers man for daubing the walls of the hall," the building in which the meetings of the Association were held; and a payment for the repair of the *cucking stool*, a necessary engine in every large city. He found also the purchase by the corporation of two marking-irons for vagabonds, and the employment of twelve French prisoners in the repair of the city walls. The bakers of Canterbury were divided prior to the Reformation into two kinds or descriptions of bakers, the white bakers and the black bakers, with a penalty of forty shillings should the white interfere with the calling of the black baker, or the black with the art and mystery of the white baker. He had found, he said, an interesting instance of the affection, if he might so call it, of the mayor and corporation for the abbot of St. Augustine's. On his return from Rome in 1520 they went to the expense of 3*s.* for the purchase of two turbots to present to the abbot. Mr. Wright informed us afterwards that there was no payment entered in the books for the purchase of lobsters on this occasion. The proceedings of the Historical Section were closed by a communication from Mr. Parker, of Oxford, confirmatory of a theory of his own, the only theory he had retained in opposition to the advice of well informed friends.—*London Athenæum.*

From the Banner of the Cross.

Rev. Mr. Southgate's Lectures.

We had the pleasure of being one of the crowded congregations who on Tuesday, Wednesday, and Thursday evenings of last week listened with such intense and gratified attention to the eloquent and interesting Lectures delivered by the Rev. Horatio Southgate, (our able and devoted Missionary to Constantinople,) at the request of the Board of Missions, before the General Convention of the Church, now assembled in St. Andrew's Church, in this city.

The object of these Lectures was to communicate the information acquired by our Missionary during his four years' residence and constant experience among them, as to the present actual condition of those ancient communities of Christians commonly called the Eastern or Oriental Churches, and which are embraced within the limits of the Turkish Empire;—the nature and wants of that great Missionary field,—and some definite idea of the means, and modes, and principles of laboring in it. They are the Greek Church, the Armenian Church, the Nestorian Church, and the Syrian Church. In commencing his first Lecture—on the *Faith* and *Ministry* of those venerable branches of the one great Catholic Vine—Mr. Southgate said:—

"Fathers and Brethren.—I have desired this opportunity of laying before you certain statements relating to the character and condition of the Oriental Churches; not because I imagine that any thing which I can say is in itself worthy of your attention, but because the subject-matter is one which most deeply concerns you as the representatives of the Church in General Convention assembled. I have long felt that my position was one which demanded that the Church should be informed of the nature of the work among the Eastern Churches—that she should know what is the character and position of those communions, and how I myself, as the representative of the Church among them, am disposed to regard them. Great and momentous interests are involved in this consideration; interests affecting not only our own ecclesiastical position, but our relations to other branches of the Universal Church, and the destinies of millions who are now in the darkness of Heathenism. Your character, your character as a Church, is becoming more and more concerned in what I have been there doing, and am intending to do; and it is too much for me, as a single individual, to proceed with the tremendous responsibility of such a work upon me, without making known to the Church at home the nature of the enterprise in which I am engaged. On this ground only I have ventured to ask your attention to what I have now to say."

The first of the Churches treated of by Mr. S. was the Greek, which he reminded his audience was founded by the Apostles, and has continued unchanged from their times to the present. In most of the ancient cities where St. Paul preached the Gospel, there are still Greek Bishops, who hold their office in direct and uninterrupted descent from the Apostles. The number of Greek Christians is estimated at about 7,000,000. The Armenians, who occupy the vast tract of country between the Black Sea and Persia, but who are now found in every part of Turkey, and especially at Constantinople, were first converted to the Christian faith about 300 years after Christ, and have ever since remained steadfast in their profession. They number about 5,000,000. The Syrians were converted to Christianity under the Apostles, the chief missionary to them being Thaddeus, whose name is still preserved by tradition among them as the founder of some of their churches existing at the present day. They are in number probably not more than 100,000. The Nestorians, (a people whose history and misfortunes have of late attracted so much attention and sympathy in this country,) have been supposed to be descendants of the Ten Tribes; but Mr. Southgate's own inquiries have led him to the conviction that they are rather to be classed as a branch of the ancient Assyrians, although he has no doubt that there are many *individuals* among them who are descended from a Jewish ancestry. They may be estimated at 150,000; and the whole number of native Eastern Christians is supposed to be about 15,000,000.

All these Churches are, in the truest sense of the term, Apostolic in their origin. They hold, with us, all the great verities of the Christian Faith; they receive the Nicene Creed, as we find it in our Prayer-books, with a slight verbal variation as to what is called "the procession of the Holy Ghost," which Mr. S. satisfactorily showed involves no real difference between their doctrine and that of the Western Church. As to all those subtle distinctions and terms about the nature of Christ, &c., he has been unable to detect any difference (when their true views come to be understood) in their belief from our own. They maintain the same position as ourselves with reference to the Church of Rome. They reject as strongly, as firmly, and as unceasingly as we do, the doctrine of the Papal Supremacy, and have never acknowledged it: they reject unanimously the practice of clerical celibacy, as a compulsory and universal obligation; they reject and condemn uniformly the Romish doctrine of Purgatory: they reject and condemn the practice of Communion in one kind, and declare it to be contrary to the original institution of the Eucharistic sacrament: they deny and reject the Romish doctrine of Transubstantiation: they reject the Apocryphal books, and receive the same Canon of Holy Scripture with ourselves: they unanimously reject the Romish doctrine of Indulgences, and of supererogatory works, and profess utterly to abhor it: they reject, or rather seem for the most part never to have heard of, the practice of Private Masses: and lastly, under one general head, were classed many other important points of difference in doctrine and practice, between the Church of Rome and the Churches of the East.

Mr. Southgate next showed that the Oriental Churches are also Apostolical in their Ministry. They all possess the three orders of the Christian Ministry, as we recognize them—Bishops, Priests and Deacons. Every one of the Eastern Churches is Episcopal in its constitution, nor is there any other denomination known among them. Perhaps not a hundred Christians could be found throughout the whole of those countries who ever so much as dreamed of a Church without a Bishop. When they hear of such a practice existing in the West, as "ordination" by presbyters or laymen, it is with the utmost astonishment. The evidence that their Bishops hold their office in direct and unbroken line from the Apostles, is found in their Church Records, and in the testimony of cotemporaneous history. Each of the Eastern Churches has Annals or Registers, in which the regular succession of Bishops is recorded; and these Annals extend back to the earliest ages of Christianity. When Mr. Southgate was residing for two or three weeks at the monastery of the Syrian Patriarch in Mesopotamia, there was shown to him a large folio volume in manuscript, containing the records of the Syrian Church from the Apostles' times to the present, kept by each succeeding Patriarch, and transmitted with the office to his successor. It was as formal and business-like a register as can be found in any of our public offices. Here was inserted the names of all those who held the see of Antioch, (from which the Syrian Church derives its Episcopacy,) from the time when the disciples were first called Christians there, to the present moment. First came the name of St. Peter the Apostle, then of Euodius, then of Ignatius, and so on through one hundred and forty names down to Elias the Second, the Patriarch now ruling. There was no broken link in the whole chain; it was one continuous uninterrupted record, not kept for the sake of making out a case, but in the formal grave way of official duty.

The subject of the second Lecture was the *Corruptions* of the Eastern Churches, and the proper mode of meeting them. These are two-fold, outward and inward; relating, on the one hand, to *practice*, and on the other, to *doctrine.* The first are such as the worship of pictures, (not *images*,) excessive reverence for relics, and the invocation of saints, especially of the Blessed Virgin; although these are not equally all corruptions of the different Oriental Churches, nor even of different parts of the same Church; and Mr. S. minutely discriminated between them, to give some idea of the relative corruption of each, and of different parts of each particular one. These errors are to be abolished by the gradual growth of light and knowledge, and not rudely to be assailed by arguments which will not be understood, but supposed to be aimed against doctrines which are justly held dear. The second class of corruptions in the Eastern Churches relates to perversions of *doctrine.* Their great internal defect seems to be the want of a just appreciation of the doctrine of Justification by Faith, which lies at the root and basis of all sound theology. They acknowledge that we are received and owned of God for the alone merits of Christ Jesus our Lord: they recognize Him as the Author and Finisher of our faith: they hold to Him as the Saviour of the world: they believe that they shall be saved only on account of His atoning sacrifice. But the mass of them do not hold these things with a real, lively faith: they do not seem to conceive of that faith as a living and operative principle; and they appear especially deficient in a sense of the real, intimate, spiritual, and vital union of the believer with Christ. This is their grand deficiency, and conjoined with this is the want of a due appreciation of the doctrine of Good Works; that is, in not duly estimating the evangelical ground of such works—in dissociating them from a renewed spirit—in not regarding them as the outgrowth and development of the life of God in the soul; as if they were complete in themselves, instead of judging them to be the fruits of a lively faith. What they need is, not a preaching down of good works, but a preaching of them in faithfulness and sincerity; to set forth Faith, not as opposed to works, but as the source of them; to exhibit Christ to them more than they now regard Him, as the great fountain of spiritual life and good works as the fruit which comes from abiding in Him. In order rightly to set forth both these doctrines, we must take the Eastern Churches as they are: the teaching which they need is, the simple teaching of the Bible, and not that of abstract systems of divinity. If we would do them good, we must in all our preaching to them recognize the fact that they have, in their earliest standards, a pure and sound theology, and one suited, as no Western system is suited, to the habits and genius of their mind; we must remember that they are Churchmen—and Churchmen, too, of a very decided stamp; that they have the three sacred orders of the ministry, the sacraments, the Creeds, a Common Prayer, Festivals and Fasts, and whatever else goes to make up the acknowledged institutions of a Church of Christ. Wherever any other teaching has been attempted than that which is addressed to them as Christians and Churchmen, (as has sometimes been done by Congregational and Presbyterian Missionaries, who, from not possessing these common features of a Church themselves, would fain believe that they are wholly to be thrown aside and neglected in our efforts for our Eastern brethren,) in every such instance their labors have had no other effect than to injure the cause of pure religion, to make men schismatics, and to break up, so far as their influence went, the peace and unity of the Churches. It is mainly by the wrong use of right means that the Oriental Churches are corrupt and torpid; and it is by correcting this wrong use—not by casting away the means themselves—that they are to be restored to their ancient purity and life;—by preaching the *Gospel* in connection with the *Church.*

On the third and last evening, Mr. Southgate made a most touching appeal in behalf of these venerable communions, in showing that we have duties to them as yet unfulfilled—duties which we cannot throw off—duties which by every law of Christian love it must be perilous for us to neglect. Long have they been trodden down by the foot of the oppressor; they are suffering, and suffering for their faith's sake, indignities and contumelies which no other Church on earth at the present day is called to endure; and are exposed to the most formidable assaults from Romanism on the one hand, and Infidelity on the other. The Turks refuse them the liberty to erect churches, and have seized and converted into mosques many which they formerly possessed. There are ten of these in Constantinople alone, and two of them among the largest and most splendid churches in the Empire—those of St. Sophia and the Holy Apostles. These ancient edifices are sometimes distinguished by the indelible mark of their peculiar construction; in others, the cross still stands—where it will stand forever—engraven on the very pillars and walls; in others still, Mr. Southgate has seen the faces of the blessed Apostles, as they had been painted upon the ceiling of the sanctuary, and afterwards covered with whitewash by the Mussulmans, to conceal them from view. Among the many tombs of holy men who lived and died in the faith of the Gospel, he had seen that of St. John Chrysostom, which stands in a church within the walls of the Seraglio, unheeded, unknown, except by the Christians, while the church itself has been converted into an armory. "He whose tongue of gold awakened the echoes of the church of St. Irene," said Mr. Southgate, "the royal chapel where kings and princes listened to his eloquence, and who himself adorned the Patriarchal throne of the proudest see of the East—now lies in the same new Rome where he ruled, and in the same church whose walls rang to the accents of his golden tongue; watched over, though unknown, by the hands of infidels, and kept from the sight of those whose fathers were his flock, and who still venerate and cherish his memory.

"From the tomb where he lies, one looks no longer upon the crowded throng, nor hears his spirit-stirring tones as he calls to repentance, and faith and prayer; but turbaned Turks are strolling through the aisles, and rows of ancient armor occupy the place of the hearers. . . . The time will come—it cannot but come—when St. John Chrysostom will again repose before a Christian altar, and the dome which covers his remains shall bear, not as now, the gilded crescent, but the holy emblem of his own pure faith. The day will come, when St. Sophia shall be cleansed from its pollution, and the Trisagion shall again resound from its sanctuary, and the anthems of ancient days shall re-echo along its walls, and fill its lofty dome."

Our limits oblige us, though reluctantly, to close here our imperfect sketch of these very interesting and valuable Lectures—each of which occupied more than an hour in the delivery; but we cannot take leave of them without expressing the hope that Mr. S. may be induced to publish them before leaving our shores to resume the great work in the East, to which he has so unreservedly devoted the remainder of his life. He expects to sail for Constantinople about the 16th of November.

Communications.

For the Churchman.

RICHMOND.

Thomson's Birth-Day.

In yonder grave a Druid lies,
Where slowly winds the stealing wave!
The year's best sweets shall duteous rise
To deck its poet's sylvan grave.
— Collins.

The ancient and classic Greeks had a beautiful and characteristic mode of perpetuating the memory of eminent poets and scholars. They decorated their tombs with garlands of sweet-smelling flowers and emblematic vines, gathered from a soil long consecrated by the footsteps of venerated sages and philosophers. The Athenians were particularly distinguished for a scrupulous adherence to this reverent custom—a custom whereby an intellectual people sought to create a perpetual link, or mysterious sympathy between the penetrant living and the illustrious dead.

Hence the grave of Sophocles was considered a sacred shrine by his countrymen, and continually resorted to and embellished with wreaths of glossy ivy, amaranthus, myrtle, and fragrant roses. This touching observance or habit not only kept the spirit of divine poesy alive in the land of Homer, Æschylus, and Euripides, but was the means of diffusing a sentiment of true refinement and tenderness in the breasts of those who thus habituated themselves to the delightful study of the human mind and its ennobling aspirations.[*] To trace the honored genealogy of genius from age to age, and to mark the peculiar and diversified modes by which its possessors have given utterance to sublime imaginings, or thrilling themes, is a most interesting and pleasing task.

The townsmen of Pericles felt and loved this chain of mental involution or connection, so visible to them in master-spirits, and thus fostered the ideal bond by dedicating floral emblems of immortality to their departed bards and rhetoricians. As just remarked, it was a most graceful and exquisite mode of asserting the imperishable nature of sovereign intellect, and its inspiring and elevating affinities: and neither time nor caprice have banished the original idea of the ancients from the commonwealth of letters; nor made its genial and captivating form of expression unmeaning or prosaic. Perhaps this happy, ever-living and poetical thought was never better developed or illustrated in modern times than by Collins in his allegorical and vivid ode on the death of Thomson. And certainly no rarer imagery can be extracted at this day by the sentient pilgrim who approaches the sepulchre of the bard of the Seasons, than that furnished by one who revered the Minstrel's shade, and entwined his memory with a fadeless chaplet, plucked from the blooming parterre of nature.[†] It is a summer-wreath, as fresh, and of as glowing tints, even now, as when originally festooned upon the "poet's sylvan grave" by the affectionate hand of an inheritor of unadulterate taste and genius.

As if further to confirm this bright, solemn, and serene conception of the indissoluble sympathy existing throughout all time among the feeling children of song, the honored high priest of nature, whose chaste and elevated musings are the inestimable prize of the nineteenth century, reveals his congenial sentiments in imperishable verse, and thus perfects the golden conceit of antiquity.

The reader will readily understand me as referring to Wordsworth. His pensive "Remembrance of Collins," composed at the sober hour of twilight upon the Thames, near the burial-place of Thomson, is an appropriate tribute to the memory of both poets; and with its pathetic allusion to the melancholy disorder that afflicted the last days of the Winchester scholar, is incorporated a holy prayer, as fervent as it is natural and affecting. Thus a sacred ligament seems to connect bard with bard; and however lightly we may hold this visionary lineage, there is something very suggestive in its classical origin and perpetuity.

I was pursuing the thread of this textile theme, in a sylvan nook of Richmond park, as I gazed at the picturesque features of the soft scenery on every side with the keen zest of wistful admiration. And it is very doubtful if the desert island of Lemnos itself, as described by Sophocles,[‡] could have favored revery or meditation more effectively than this greenwood retreat. Here were the luxuriant groves that identified the favorite walk where departed generations sought and found enjoyment—a pleasing memorial at the present day of olden taste and modern regard for leafy landmarks. This tasteful predilection is sufficiently authenticated by the memorable contest between the inhabitants of the place and the female ranger—a dispute protracted for a series of years. Charles the First projected and formed the Park's ample boundaries; and it had ever been a free resort for the people until a daughter of George the Second (the Princess Amelia) excluded them from this goodly demesne. But their rights were recovered through the instrumentality of a sturdy village patriot, whose picture may be seen in the parlors of some of the old inhabitants of ancient Sheen,[§] or Richmond. The following inscription usually accompanies the portrait:—

"Be it remembered, that by the steady perseverance of John Lewis, brewer of Richmond, Surrey, the right to a free passage through Richmond Park was recovered and established by the laws of his country, (notwithstanding very strongly opposed,) after being upwards of twenty years withheld from the people."

Thus its important history is recapitulated to the stranger with evident satisfaction, at the final triumph of their assiduous and undaunted champion.

But to proceed. The birds carol from the branches of aged oaks, and the sun sets with peculiar impressiveness upon this charming reach of smiling verdure. Twilight seems really to linger longer here than elsewhere, as if to verify the poetical delineations of Thomson and Collins; or to detain the loitering footsteps of some youthful bard whom Wordsworth depicts in one of his brief effusions. A sheen and very celebrated English landscape was thus favorably disclosed, as if to impress or please the scanning fancy of the beholder; to remind him of the lovers of nature who have resorted hither for pleasant rumination, or to obtain fresh glimpses of the flower-prankt earth and the summer sky.

I bethought me of a distant day,
When, haply under the shade of that same wood,
And scarcely conscious of the dashing oars,
Plied steadily between those willowy shores,
The sweet-soul'd Poet of the Seasons stood.[‖]

Thomson's spirit had indeed accompanied me in this ramble; for his familiar volume is a happy illustration of the presence of an eloquent companion and commentator upon the loveliness of the material world. His book was my sole companion, and its descriptive pages never seemed to address the heart and imagination so irresistibly, as when communed with in the very haunts of its amiable and social-minded author. It was my deliberate intention to pass an hour with this original and favorite poet—to trace his footsteps, as it were, in the woods and fields around me—to refresh my mind by examining his faithful delineations of rural pursuits; and to recall the progressive beauty of the year as he has painted it, with a free, accurate, and fascinating pencil. I did so. And this alluring renascent process, conjured up a regular succession of sweet pictures, that seemed like the familiar day-dreams of childhood revived through the medium of an enchanter's rod. It is the delightful province, however, of the man of genius, thus to embellish the landscape with happy associations—to bring fresh images of beauty together from the world of fancy and imagination, and unfold them quietly and pleasantly along the pilgrim's pathway.

From the bewitching enthralment of the poet's book, I turned to the simple story of the poet's life. And there seemed to be a pleasing interest connected with its revival amid the scenery where his last days were spent, and where his tranquil soul passed away to the silent land, "where no flower can wither!" Sadness and grief were visible upon the countenances of a group of friends who gathered around his grave when his body was committed to the earth at Richmond, a little less than a century ago. It was not only Collins who mourned upon that occasion with a tender sorrow; but the testimony of other companions confirm its undisguised poignancy amongst those who claimed fellowship and friendship with a worthy representative of Scottish talent and integrity.

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[*] We are told that the "Homer of Orators," as he is called, St. Chrysostom, was wont to place the dramas of a renowned Greek poet under his pillow. The Attic elegance of the author of "The Birds," it is said, was not lost upon this great Christian preacher. His idea was to make "poetry the handmaid of religion." Wheelright, in his preface to the translation of Aristophanes, remarks that his comedies are frequently quoted by Clement of Alexandria. And the supposition of the learned is, that the Great Apostle of the Gentiles was also conversant with these valuable remains of Antiquity.

[†] Lord Buchan requested Burns to compose something commemorative of Thomson for a specific purpose. The poet wrote the following reply:—"Your lordship hints at an Ode for the occasion; but who would write after Collins? I read over his Verses to the Memory of Thomson, and despaired. He sent some stanzas, however, to his titled correspondent; and they certainly are a convincing proof (to use his own words) of how unequal he was to the task assigned him. See his "Address to the Shade of Thomson," prefixed to Sharpe's edition of "The Seasons."

[‡] See his "Philoctetes;" considered the finest specimen of his descriptive powers. The farewell speech of Philoctetes to his wild home is very beautiful.

[§] This Saxon word, signifying splendor, or vivid beauty, was bestowed upon Richmond by Edward the Confessor; who, it is said, greatly delighted in the contemplation of the surrounding landscape, and made it accordingly his summer residence. The original name reminds us very forcibly of the poetical taste once displayed in the naming of places by men of old.

[‖] Wordsworth.

A letter of the Rev. Mr. Murdock,* to John Forbes, of Culloden, dated Ipswich, Sept. 8th, 1748, confirms these remarks so unequivocally, that I cannot forbear inserting an extract in this place:—

"I know you to be oppressed with the deepest melancholy, and in need of all the consolation your friends can lend. But, alas! what can I say who myself stand in need of a comforter? We have lost, my dear Forbes, our old tried, amiable, open-hearted Thomson, whom we never parted from but unwillingly, and never met but with fresh transport—whom we found ever the same delightful companion, the same faithful depository of our inmost thoughts, and the same sensible and sympathizing adviser. To pretend to be stoical on such a loss would be an impertinent belying of our characters—our tears must flow, and time alone can dry them!"

Collins, who resided here for some time, forsook the place after Thomson's death, but penned that dirge-like monody as a farewell record of his exile from the sound of "the woodland pilgrim's knell." Homage was thus rendered to the ashes of one, who in life pursued the equable tenor of his way amidst struggles, vicissitudes, and temptations; preserving to the end the enviable character of a high-minded, humane, and generous man. But perhaps the most delicate token of respect for his memory was that paid by the lady,† who preserved his dwelling, and many objects of interest, for the admirer of the poet to contemplate at this day, in the bower he loved and literally adored. Pursuing, however, my momentary glance at his memorials, I revert now to his interesting career and earliest sources of inspiration. It was during my rambles in Scotland, however, that I was first tempted to trace his delineations amongst her gleaming landscapes. Upon the banks of a Scottish river the youth of Thomson was passed; and his native scenery was the inimitable book he was most fond of studying; and he copied it subsequently with amazing truth and fidelity. Southey has well remarked, that he "brought with him, from his own beautiful country, a deep perception and true love of the beauties of nature, for which the English poets, from Dryden to Pope, seem to have had neither eye, nor ear, nor heart."‡ Dr. Leyden also refers this fact in his "Scenes of Infancy," and states that "the description, in the beginning of his Winter, of the storm collecting on the mountain cliffs, is said to have been suggested by the appearance of Ruberslaw." But the muse of Leyden recapitulates the traditionary loiterings of the Ednam poet beside the stream that glides through the romantic shire of Roxburgh, in the following lines:—

"To thee, fair Jed! a holier wreath is due,
Who gav'st thy Thomson all thy scenes to view,
Bad'st forms of beauty on his vision roll,
And mould to harmony his ductile soul,
Till fancy's pictures rose as nature bright,
And his warm bosom glow'd with heavenly light."

Yes, his first teachers were the green fields and straths that yielded fair objects for his summer studies—the emerald drapery that crowned and decorated the weather-stained craig—the half-hidden hut of the auld-farran shepherd—the leesome lake—the overhanging cloud, and the golden glory of the setting-sun. These were fractions of the poetical elements he loved wistfully to contemplate in his innocent boyhood, "when pansied turf was air to winged feet," and the "etherial touch" of holy nature entered his susceptible soul, and thus enlarged his blissful affections with a spirit of religious awe. And never did that "unseen visitant from heaven" pass away from him, but dwelt within his heart, and accompanied his wanderings through "circling forests," and the world's most fearful wilderness—a crowded city. What else but a firm trust in God, cheerful faith, and hopeful aspirations, sustained Thomson—the unknown, the ingenuous poet, on his first arrival in the great metropolis of England, without money or friends?

The author of "The Seasons" has left no record of that thrilling and disastrous moment of his life, when he found himself in the perilous condition of a stranger, and in want, and knew not where or to whom he might relate his simple story with the faintest prospect of being believed or assisted. This highly interesting circumstance has not been chronicled in vain, if it serve to illustrate the *inner* spirit of the man, when the critical posture of his affairs gave that happy impetus and direction to his mental faculties, and developed his unrivalled descriptive powers so admirably. The hero of that unvarnished tale had no distrust of Providence: and amidst his greatest difficulties and perplexities wrote his "Winter" in a rural Coffee-house upon the banks of the Thames in the Autumn of 1726.

Thomson's youthful days have not been commented upon, or illustrated with that ordinary degree of minuteness so often perceptible in the memoirs of unworthy poets and common-place men. This has been accounted for partly by his own singular want of egotistical traits of character. His biographers have consequently presented a very meagre picture of his early life, so interesting from the unpretending manner in which extraordinary talents were subsequently put forth, and indeed at all times modestly revealed to his friends and the world at large. Although he omitted to dwell upon the doleful incidents connected with his first entrance into London-life, he did not fail to register his filial sense of indebtedness to a pious mother's love—a mother who was to him, as he most feelingly expresses it,

"Dearer than life, and liberty, and light!"

It is delightful to revert to an authentic memorial of a son's tender appreciation of maternal virtue and talent. He is said to have been greatly indebted to her for the cultivation of his own genius, and the inculcation of benign sentiments that afterwards adorned the compositions of this affectionate and attentive auditor. What his anguish was in parting from her—his affliction at hearing of her death whilst he was afar off, can be read in the affecting lines dedicated to her memory. That brief poem has a sacred character associated with it—a solemn tone, springing from a "throbbing breast;" but the "dark gloom of grief" is illumined by the blissful hope of immortality. The lines "On the Death of his Mother" not only speak of "her dewy image," but of the Christian's reunion in a better land, with the object of "dear expecting love." The depth of Thomson's affection is most forcibly exhibited as he traces the moral lineaments of his deceased parent, whose "ever watching eyes" were cast upon him for the last time at his embarkation-place in Leith harbor. Indeed, it is impossible to read that truly pious effusion without being moved by his touching reference to the "best of mothers"—the widow who modestly and religiously concealed her own wants from her children, and thought only of their necessities and welfare. There is always something thrilling even in the humblest language when employed upon themes of this nature, when the warm heart dictates every word that flows from the writer's pen. And in this faithful transcript of feeling and sensibility it is strikingly illustrated.

That these lovely sentiments did not decay with time or propitious fortune, but were fixed and permanent, we have ample proof in the beautiful letter written within a year of his own death. He had lost his beloved sister "Lizzy," and he thus addresses a surviving relative in the following characteristic words:—

"As our good and tender-hearted parents did not live to receive any material testimonies of that highest human gratitude I owed them, than which nothing could have given me equal pleasure, the only return I can make them now is, by kindness to those they have left behind them. Would to God poor Lizzy had lived longer to have been a farther witness of the truth of what I say; and that I might have had the pleasure of seeing once more a sister, who so truly deserved my esteem and love. But she is happy, while we must toil a little longer here below: let us, however, do it cheerfully and gratefully, supported by the pleasing hope of meeting yet again on a safer shore, where to recollect the storms and difficulties of life will not, perhaps, be inconsistent with that blissful state."

Thus the same lively sense of indebtedness for parental care and culture was uppermost in his mind in every stage of his pilgrimage, and appears to have been most seriously associated, or rather interwoven with his generous and humane temperament. It seems, indeed, the poet's first and last perception of a nobler life than this clay-cold world affords us any glimpse of. Hence this consummate idea is vividly impressed upon the mind, from the fact that he who spoke this virtuous language, felt its hallowed import with a poet's expanded spirit. For what else can be construed from the tenor of such pure phraseology, but the soul's best utterings—the high and holy belief in immortality—the religious and humble hope of heaven? When I think of Thomson, therefore, it is not only of one whom "ecstasy of soul" prompted to "sing the glories of the circling year," but an affectionate son and brother, who, amid all his exquisite sensibility and appreciation of earth's loveliness and grandeur, was wont to imagine a brighter existence, and to speak of "scenes where love and bliss immortal reign."

In this development of serene philosophy—this evidence of an ennobled mind, the poet's elevated mission is clearly revealed and illustrated. It is worthy likewise of being remembered and revived, together with his eloquent apostrophe to the "noble few"—the "good distressed;" who in every age have been persecuted or defamed, yet displayed an unyielding firmness in the midst of calumny and the wicked assaults of their enemies.* It is not only an agreeable but a grateful employment, thus to follow the distinct lineaments of a true poet's character, and to trace the reflection of his mind in a glowing apostrophe or a descriptive passage; to observe that the altar-fire of love and humanity was not quenched by an ignoble act or epithet, by one of those intellectual guides who have taught us to look upon the realm of sympathy with religious reverence. D.

(To be continued.)

For the Churchman.

Missionary Bishop of China.

Riverside, St. Simon and St. Jude, 1844.

Rev. and Dear Brother,—I embrace the earliest moment of comparative leisure, for many weeks, to request your correction of an erroneous report (adopted from the "Banner of the Cross") of my remarks, in the Board of Missions, on the subject of a Missionary Bishop for China.

In the discussion of that measure I spoke twice, with an interval of several days between. On the former of these occasions, the drift of what I said was in confirmation of the view taken by the Bishop of Maryland, of the letter received by me from the Archbishop of Canterbury, and read by the Board. What I then said, as I learned afterwards, was thought to indicate a change of purpose as to a Missionary Episcopate in China. To this supposed change frequent allusions were made in private, and in speeches at the Board. I took occasion, therefore, on the day on which the final action of the Board was had, to "define my position;" which was by no means what appears in your report. Alluding to my having "kept silence," not without difficulty, "from good words," I declared my view of missions, and of the form of missions, perfectly unchanged. I had ever been, and still was, for their widest extension. I had ever been, and still was, for their Episcopal completeness everywhere. Wherever Presbyter or Deacon went, his Bishop was. Wherever any missionary might, a Bishop should, be sent. As to this particular mission, I assented to what had been said by a venerable brother, that the project of a Bishop for China was first proposed by me; and reminded my fellow-helpers in that enterprise, that, from that time, (ten years ago,) I have never ceased, on any proper occasion, to maintain and urge it, and should never cease to do so. That I was embarrassed by the complication of the principle, every where to be asserted, with relations, which I was not willing to adopt;—that the subject was brought up in a personal aspect, now, and with personal and local claims, which I was by no means willing to allow;—that while, for the Episcopate "in blank," I would go, heart and soul, I was not then prepared, however I might hereafter be, to fill it with the name which recent circumstances made prominent, if not exclusive. The high satisfaction of thus relieving myself from an injurious misapprehension, was not a little enhanced by the cordial expressions of valued brethren, who differed in their estimate of these details, acknowledging the perfect frankness of my declarations, and the entire consistency of my position.

I have now the pleasure to say, that having received satisfaction, at the proper time and place, on the subjects alluded to above, as causing my perplexity, I gave to the appointment in question my unqualified assent; and moving in my place the consent of the House of Bishops to his consecration, in which I afterwards took part, and signing, this day, the Letters of Consecration, I have filled the "blank," so far as on me depended, with the name of William Jones Boone; upon whose enterprise for Christ, and unreserved devotion to His Cross, may He vouchsafe the most abundant blessing.

G. W. Doane.

P. S. Editors who have copied the reports of the proceedings of the Board of Missions from the Banner of the Cross, will please to insert the above correction. G. W. D.

A Good Word.

Frame your life and preachings to the canons of the Church, to the doctrines of antiquity, to the sense of the ancient holy fathers. For it is otherwise in theology than it is in other learnings. The experiments of philosophy are rude at first, and the observations weak, and the principles unproved; and he that made the first lock was not so good a workman as we have now-a-days. But in the Christian religion they that were first were best, because God, not man, was the teacher; and ever since that, we have been unlearning the wise notices of pure religion, and mingling them with human notions and human interests, 'quoad primum hoc verum.'—*Bp. Jeremy Taylor's Sermon on the Minister's Duty, &c.*

The Prayer Book of the Church in the United States

To the Editor of the English Churchman.

Sir,—A few weeks since I read, with the greatest surprise and grief, an article in the London *Times*, signed "B. A. Cantab," in relation to the Prayer-book of the Anglo-American Church. An article more erroneous in its statements, or more calculated to displease the members of that Church, I never saw. Had it been written by a slanderer—by an *avowed* enemy of our Church, with the intention of injuring us, I should not have deemed it worthy of notice; but as it appeared in a paper of such high repute as the *Times*, I am unwilling to let it pass without a brief reply. Will you then allow me to say, through your valuable periodical, that there is scarcely a word of truth in the charges of "expunging" brought against us in the long column which he has furnished. The book which the writer saw, is not, and never was, the Prayer-book of our Church. He, I suppose, stumbled upon what was called "the Proposed Book,"—a book which never had any authority or sanction in the Church. The venerable fathers of our Church acted upon far different principles in all that they did pertaining to her organization. Their object was to conform, as far as they could, to the Liturgy of their mother Church. It was, I believe, at the first Convention, held in Maryland, A. D. 1783, that the following resolution was passed—"It will be the duty of the said Church, when duly organized and represented in Convention, to revise her Liturgy, forms of Prayer, and public worship, in order to adapt the same to the late Revolution and other local circumstances of America." At another Convention, held A. D. 1784, it was also resolved that "The said Church (in America) shall adhere to the Liturgy of the said (English) Church, as far as shall be consistent with the American Revolution and the Constitution of the respective States." In the year 1785, at a meeting of clerical and lay deputies assembled in Philadelphia, from *seven* out of *thirteen* states of the union, there were serious changes and alterations *proposed* for the action of a future Convention. These alterations were unjustifiable and wrong, for they affected the very essentials of the Catholic Faith, and were not necessary on account of the political change which had taken place. They were, however, *never* adopted, nor did they, I believe, find much favor with the Churchmen of that day. Such was the fate of the "Proposed Book;" and this is the book from which the writer in the *Times* has quoted, and referred to as the standard Prayer-book of our Church. In that article, Sir, we are held up as deserving only the contempt and scorn of our English brethren; and others are exhorted to take warning from our unfaithfulness and rebellion. I hope, Sir, that before this the writer has been made sensible of his gross mistakes, and repented of his rashness. The American Church deserves, instead of his censure, only his love and confidence; for she has adhered most firmly to the truth, and to the principles derived from her venerable mother. To this firmness, and to this fidelity to her sacred trust, we may attribute her present high character and success, and her brilliant prospects. The Prayer-book, which she adopted in the year 1789, was revised under the direction of Bishops Seabury and White—names that are a guarantee for its soundness and integrity. A few omissions, and a few verbal alterations, were sanctioned in that revision; but they do not affect its general character, or its conformity to Catholic Truth. It contains all that is essential in the English book,—with the exception perhaps, of the Athanasian Creed. That loss, however, is made up to us in the restoration of "The Oblation" and other parts of the Communion Office in the first book of Edward the Sixth; besides other additions from the Scottish Office. Our Prayer-book, Sir, is thoroughly Catholic; and in revising it, we did but carry out the principle *allowed* by our Mother Church, and laid down in the preface to her own Book of Common Prayer; for she there expressly admits the *necessity* of occasional alterations, so far as such alterations may seem proper to those who are in authority. No English Churchman, then, should for a moment find fault with our Prayer-book; he should rather be thankful that, under the prejudice existing after the Revolution toward the government and institutions of England, we were able to retain so much peculiar to her established Church.

During a sojourn, Mr. Editor, among you of about three months, I have met on different occasions a number of the clergy and laity of our mother Church; and I am glad to say that everywhere they cherish the warmest sympathy and affection for their brethren in America. Often have their very strong expressions of fraternal love made me feel that we were all members together of the same household—one in Christ—one in that holy doctrine and fellowship which bound together, in the Apostolic age, the disciples of the Cross. Often has my heart beat with delight, and been too full for utterance, as I have listened to their words of welcome and encouragement. At their hands I have received the utmost kindness; and as I call it to remembrance, I wish to acknowledge in this public manner my deep sense of obligation and gratitude.

I have been struck with the connexion between a *practical* adherence to the doctrine of Christian unity, and a belief in those Church principles which are now making such sure progress, with you, and with us; for I have invariably found, on the part of those who maintain them, the most cordial feeling toward that branch of our Holy Catholic Church, at whose altars it is my privilege to serve. On one occasion, *only*, during my short tour through Great Britain and Ireland,—at the annual meeting of the Church Missionary Society, held in the evening, —did I find it otherwise. The subject of the resolution was the China mission. While very careful mention was made of the doings and success of Dissenting teachers in China, by three of the clergy who addressed the assembly in reference to the Society's contemplated mission in that pagan empire; and while the missionary (a young clergyman who was on the platform) was assured of their sympathy and support under the peculiar trials of his mission,—there was not a word respecting the China mission of *our* branch of the Church, or even the slightest reference to it. The fact that *three* zealous and well-qualified missionaries had been sent there by us during the last nine years; with the additional fact that several others are soon to be sent, and that even the sending of a Bishop is under serious consideration; all this, Sir, was not even named by the speakers. How much better would it have been to acknowledge at a meeting of the *Church* Missionary Society, and before an assembly of *Churchmen*, even the little that we had done, (for I can scarcely believe that the speakers were ignorant of these facts,) and to encourage the Missionary with the assurance that on his arrival in that empire he would find brethren in the same ministry of Apostolic succession, teaching the same doctrine of the Cross, and the Church, and the Holy Sacraments, with those whom he had left behind; who would welcome him to those shores, and co-operate in the same work of blessing and saving China. How I wished at such a time, when, as I thought, the "Christian temper" and labors of Dissenters were unduly magnified, that the efforts of their brethren in America had been noticed, if it were only for their encouragement!

During the next week I expect to leave for New York, and I shall take with me, for my brethren there, the assurance of the sympathy and earnest prayers of British Churchmen. In our country the Church is well fitted for the great work before her. At present she has twenty-two bishops and about twelve hundred and fifty clergymen. At the ensuing General Convention, to be held in October, at Philadelphia, several bishops will be consecrated for States that have hitherto been without exclusive Episcopal jurisdiction,—the Church in those States having increased, so as to require the *sole* charge of a bishop. We have our trials and sorrows, as well as our joy and our triumphs. Our recent troubles, I can safely say, do not hinder our growth and prosperity, for never has there been such a spirit of inquiry in relation to the teaching of our Church, as at present. Although we have some strife within our borders, caused by the opposition of well-meaning persons among us to those distinctive principles, which, it is believed, lie at the very foundation of our success,—yet we are generally united, and ready for action. Without our borders, dissent, and schism, and error, in all their changing forms, and in all their bitterness, assault us. This however does not hinder our onward progress.

What I have now written, Mr Editor, has been under a sense of duty to my Church. The article in the *Times* I have not seen for several weeks; I have not met with any reply to it, although I have heard that several correspondents in the *Church Intelligencer* have noticed it. In the name of my brethren I desire to thank them for such an act of kindness. And now, with the most fervent prayer for the increasing efficiency and welfare of England's Church, our dear and venerated mother,

I remain, a dutiful Son,
John Dowdney,
Rector of St. James's Church, New York.

Manchester, August 17, 1844.

The Churchman.

New York: Saturday, November 2, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

To the Clergy and People of my Spiritual Charge.

Brethren,—It is well known to several of you that when, a few years ago, differences and agitations, long excluded from our diocese, were unhappily introduced into it, threats were made, in reference to my real or supposed connection with them, of action against myself having in view nothing short of my official destruction. These were repeated from time to time, as occasions were taken for opposition to my friends or myself. As our late Diocesan Convention, and the late General Convention, approached, and during the latter, those threats were renewed with the obvious design of producing an influence on the action of that body. While I was engaged in my duties there, it came to my knowledge that plans had been formed, and untiring means adopted, having in view the object of the threats to which I have alluded. The most industrious efforts were made to injure me by false reports, and by statements which I was not allowed to see. The same course, I understood, was pursued in this city.

I have expressed a desire for a canonical investigation of the case; and know you too well, dear brethren, to doubt for a moment that you will do me the justice to suspend your opinion until the result of that investigation is known.

Commending you to the blessings of God's providence and grace, and soliciting, now and at all times, your prayers in my behalf, I am,

Dear Brethren,
Your Affectionate Pastor,
Benjamin T. Onderdonk,
Bishop of New York.

New York, Oct. 25, 1844.

P. S. The above was prepared the day after my return to New York; but its publication has been withholden a few days by the advice of judicious friends. B. T. O.

Results of the late General Convention.

Through the good providence of God another of our triennial Councils has brought its deliberations to a peaceful and happy termination. The late General Convention has gone through its regular business, avoided bad legislation, established some wholesome rules and precedents, and finally adjourned, leaving its distant and differing members to separate with a better mutual understanding, and closer sympathies than were believed to exist when they first convened. Whatever mistakes or collisions may have happened in the course of its proceedings, (and these were neither greater nor more painful than are usual in deliberative bodies,) nothing, we trust, of "error, ignorance, pride or prejudice," appears in the rusult; a blessing for which we are devoutly thankful to Him who, in answer to the prayers of His Church, has governed, directed and sanctified the doings of her rulers and representatives by the mighty power of the Holy Ghost.

In the brief review we are about to make of the good which was accomplished and the dangers which were escaped, we trust that nothing may escape us inconsistent with an humble and grateful temper. We shall endeavor not to awaken one unpleasant reflection, and to revert to what is past no further than may be conducive to present and future good.

The first thing that strikes us as remarkable, is that not even an attempt has been made at legislation in regard to the vexed subject of the ordination at St. Stephen's. Of course the Convention, not being a judicial body, could take no action, in the way either of approbation or of censure, on Bishop Onderdonk's procedure. But what was there to hinder the proposal, with a view to final adoption at the next Convention, of a declaration, to be added to the Thirty-nine Articles, putting a negative on their Catholic construction? Or what was to hinder the proposal of a Canon premising that the Articles had failed of their end as a safeguard against Roman corruptions, and so limiting the Episcopal authority as to forbid the ordination of any person who should adopt, out and out, the principle of Tract No. XC.; or who, in other words, should profess that he so subscribed the Articles, as to receive the Decrees of Trent also, the damnatory clauses excepted? Either of these propositions would have been strictly within the powers of Convention, and would have brought up the abstract question of the ordination on its own merits; and the latter, in particular, might have been plausibly urged as a safeguard to the bishops themselves, who, however reluctant they may be to ordain such candidates as receive the decrees of Trent (anathemas excepted) have now no reason to give for their refusal to do so, but their own private construction of the Articles. But nothing of this sort was even attempted. The legislative interposition of Convention was not at all invoked. In the course of a debate, indeed, on a kindred subject, the matter was referred to in the concrete; Mr. Carey himself and the fact of Bishop Onderdonk's ordaining him were topics of animadversion; but the question in the abstract form, the only form in which the Convention could take cognizance of it, the only form in which it could have been discussed without invidious remark, was not even approached. At no stage of the proceedings was an intention manifested, or a wish expressed to guard the Church, in a legislative way, from Catholic development either by a more pointed or stringent negation than our Articles afford, or by a limitation of Episcopal discretion not already in force, or by any other construction of existing negatives and limitations than those which were recognized and acted upon in Mr. Carey's ordination. The whole Convention seemed to have resolved, by a tacit and unanimous consent, that the subject was not to be touched upon with a view to legislative action. The House of Bishops, indeed, have not yet published their minutes, but as no proposition or canon on the subject has been reported as emanating from them, we may safely assume that no legislation has been had on the subject by the Bishops; and it is pretty well understood that their minutes, when published, will not show that any thing of the sort has been attempted.

We are not concerned with the solution of this fact, but with the fact itself. In our view of the subject, indeed, the fact would be of no sort of importance; for we have always contended, and still contend, that Tract XC. involves no new principle; that the bruited ordination was in no want of precedents to justify it; that the Thirty-nine Articles were purposely so framed as to allow of subscription in a Catholic sense; and that the ablest divines of the Anglican Church, Andrewes, Laud, Bramhall, Hammond, Bull, &c., have united in regarding the XXXIX. Articles, (except so far as they are coincident with the essential faith,) as no more than a body of pious opinions or inferior truths, for the preservation of peace to be subscribed, and not openly contradicted by her sons. But since our views on this subject have been earnestly controverted; since we have been charged with advocating a novel principle of construction, and one subversive of our Protestant Church, and that, too, as is alleged, in opposition to the present English Bishops, we deem it somewhat important to direct attention to the omission (doubtless intended and well considered) of all attempt at legislation on the subject in the late Convention. Be it old, as we have contended, or be it novel, as others have alleged, ordination on the principle of Tract No. XC. is now, at least, a ruled case in our American Church.

Next to the absence of all effort to invoke the legislative authority of Convention, we have to notice the attempt which was made to invoke its moral influence on the points commonly understood to be embraced in the word "Tractarianism;" in other words to draw from the Convention a formal expression of opinion on these subjects. And here again there is more significance in what was not attempted than in what was attempted. The first motion on the subject was offered by a layman, apparently without previous concert with any of the clergy. It defined no truths for the Convention to enforce; it specified no errors for the Convention to denounce. It did not even affirm the prevalence of errors as a fact, but only as a possibility; it assumed, not that errors had been introduced and promulgated, but that they had been introduced, &c., "*in the estimation of many ministers and members*" of the Church; not that there *were* errors which should be met and removed, but that errors, "*if* existing," should be met and removed. Now we consider this a very significant fact. The solution of the fact is a matter with which we do not here concern ourselves. It may be that the supporters of the resolutions have no objective standard with which to compare opinions in order to ascertain their truth or falsity; that they have no other than a subjective standard (that is, the several states and operations of their individual minds) which does not enable them to rise above conjecture, or to the level of moral certainty; or it may be, that acknowledging the objective standard which the Church proposes, they have either not been at the pains to ascertain the Church's teaching, or, having ascertained it, are secretly conscious that the Church does not authoritatively pronounce those tenets erroneous which are so in *their estimation*. But whatever be the solution, the fact itself is significant, that the supporters of Mr. Memminger's resolutions, comprising the whole Low Church portion of our representative American Church, on an occasion on which of all others they were expected to choose their strongest position, did not even affirm the existence of error in the Church. During the last eighteen months especially they have complained, in no gentle strains, of "Puseyism," "Tractarianism," "Semi-Popery," and "Popery;" they have brought against us vague accusations of undermining our Protestant Church, of subverting the ground of the Reformation, of corrupting the Church's doctrine of Justification, of superseding the written word by our doctrine of Tradition; they have united (whether as leaders or followers we say not) with sectarians of every hue, in holding us up to obloquy and reproach for Papistical corruptions; they have prepared themselves for "the great Central Ecclesiastical Council," and have raised the religious public to the tip-toe of expectation, and yet when the time comes that our Protestant Church is to be vindicated, that "Tractarianism" is to be exposed and its abettors sent home rebuked and crestfallen, they do not take on themselves the responsibility of affirming the existence of a solitary error! The resolutions on which they spent their strength were under discussion for a week or ten days together; they were offered in one form by a layman and in another form by a clergyman; they were open to every variety of modification and comment which the wit of "Anti-Tractarian" forces could suggest, and yet the very preamble which sets forth the ground and necessity of their contemplated action, did not define the character, nor even assert the existence of the error, or errors, which it was deemed desirable to remove.

Such being the preamble to Mr. Memminger's resolutions, we next ask what were the resolutions themselves? Did they call on the Convention to inquire whether there were errors, and if any what, prevailing in the Church? If so, they would have been in keeping with the preamble, and would have been an approximation towards the remedy of the alleged evil. Instead of this, however, they call on the Convention "to prepare and promulgate a clear and distinct expression of opinion." That is, they call upon the Convention to reprove errors before they have ascertained their existence! Can it be wondered at that resolutions which were founded on a preamble, which was founded on a *perhaps* or *peradventure*, should come to nothing? The only wonder is that they could be kept for ten days together within the compass of mortal vision.

But what are the subjects on which the Convention is desired "to prepare and promulgate a distinct expression of opinion?" Light matters, one would guess, which have only recently become topics of inquiry, and on which the Church has never defined her doctrine. On the contrary, they are "The Rule of Faith; the Justification of man; the nature, design and efficacy of the Sacraments." As if the Church of God, after the lapse of eighteen centuries, had yet to define her doctrine on these fundamental subjects! Or as if those of the clergy who could suffer their respective flocks to remain in a state of ignorance or doubt as to the teaching of the Church on the very fundamentals of Christianity, might not be justly accounted "blind leaders of the blind!"

The preamble to Dr. Hawks's resolution speaks of "the *alleged* introduction" among the members of our Church of serious errors in doctrine and practice; but it does not affirm that such errors have been introduced among them. It affirms that the Church ought not to be held responsible for the Oxford writings, or "the *views* [not errors] expressed" in them, which of course may be said of all private teaching whether erroneous or not. Thus far Dr. Hawks's motion agrees with Mr. Memminger's; but a closer inspection of the preamble of the former shows that his ground of opposition is much feebler than that of the latter. For, so far is Dr. Hawks from calling on the Church to rebuke the errors of the Oxford writings, that he exhibits the Church in the attitude of a culprit at the bar, and exalts the Oxford writings to the dignity of a standard with which the teaching of the Church, forsooth, must be shown to be either consistent or inconsistent.—"Whereas," &c., "the Church should be *disabused of the charge* of holding in her Articles and Offices, doctrines and practices *consistent with all the views* expressed in said Oxford writings." We confess our mortification at the relative positions here assigned to the Church and to the writings of private doctors; though we advert to it only for the purpose of strengthening our position that the resolutions of Dr. Hawks and Mr. Memminger are in principle the same.

De non apparentibus et de non existentibus eadem est ratio. If no errors were shown, it was but logical to assume that none exist; if it were not affirmed that opinions prevailed contrary to the standards of the Church, it was natural to assume that the opinions actually prevailing were such as the standards of the Church allow. If the doctrines and usages by which certain members are aggrieved, were not erroneous as compared with the standards of the Church, but only deemed to be so as compared with the existing states of their own minds, then the point before the Convention was not to rebuke errors which the Church has proscribed, but to adjust differences of opinion which the Church has tolerated; not to attest admitted truth, but to determine a doubtful controversy; not to maintain the Church as she is, but to award victory to a party. And the whole tenor of the debate in the House shows that this was the point virtually introduced by the resolutions of Mr. Memminger and Dr. Hawks. (We say virtually; for in fact the expression of opinion which was sought from Convention, would, if given, have had no binding force, and would have operated only in the way of moral influence, leaving the members of our Church as free as before from the restraints of authority.) Now the futility of such an effort; its dangerousness as a precedent; its departure from the constitutional objects of the Convention; its incongruity with the genius of our Church, and its essentially Roman tendency, are all manifest on the surface; and it is therefore not surprising that the advocates of the resolutions of which we are speaking eventually surrendered the very principle involved in them; as they did when, with few exceptions, they adopted the counter-resolution of Judge Chambers, which declares the sufficiency of the existing standards of the Church, and affirms "that the General Convention is not a suitable tribunal for the trial and censure of * * * the errors of individuals, whether they are members of this Church or otherwise." A most gratifying proof of the sound condition of the Church when those brethren who are most suspicious of error, begin with merely applying to Convention for a solution of doubts, and end with acknowledging that their application was alike misplaced and needless.

Dr. Empie's resolutions were different in principle from those of Mr. Memminger and Dr. Hawks. The preamble to them affirms distinctly that doctrines have been promulged and openly maintained which are "*decidedly hostile* to the principles of our Protestant Episcopal Church," and refers, among other things, to Tract No. XC. and to Mr. Carey's ordination as proofs of this allegation; and the resolutions themselves called on the House of Clerical and Lay Deputies to utter its *solemn protest* against certain specified errors and abuses, and to put forth an *earnest caution* to the clergy and laity of our Church, not *about possible* errors, but *against real* errors; and they called on the House of Bishops to wipe off the *stigma* which now attaches to the Church, and "prove to the world that doctrinal Papists cannot, consistently with our standards, be ordained or received as ministers of our Protestant Episcopal Church." Now here was no dodging or shifting; no evasion of responsibility; no shrinking in the House, and at the critical moment of action, from assertions which had been before made under the security of the pulpit and the press, and had excited against us the odium of a multitude inflamed almost to madness by the watchwords of Anti-Popery. Dr. Empie was not effective in debate (though the speech of his to which we had the pleasure of listening, in the midst of the continued bustle and marked inattention of the House, seemed to us to be more unimpassioned and argumentative than any other on the same side,) and his resolutions were unskillfully drawn up; but we must do him the justice to say that he faced the fancied danger as one who believed in its reality; he took the bold and definite position of a man who really believed that he had the standards of the Church with him, and that those standards had been grossly violated and were in a fair way to be undermined; making distinct and unqualified allegations of the existence of errors, and invoking the Convention to rebuke and arrest them. We honor Dr. Empie's courage and consistency; but surely if ever exception proved the rule, Dr. Empie's action proves that the Convention has not been called on to assert even the existence of error in the Church, or that any doctrine has been taught or acted upon among us which is contrary to our standards. For Dr. Empie's resolutions fell dead to the earth; if we may judge from the reports, they were not even seconded; and they were pronounced by the chair to be out of order, "as containing subject matter entirely irrelevant to the original resolution." The House tacitly sustained the decision of the Chair; sustained the decision that resolutions which affirmed the existence of error and called for its rebuke, contained subject matter foreign to those on which Dr. Empie's friends had concentrated their forces; and thus impliedly declared that the latter were not designed to affirm the existence among us of error, i. e., doctrine contrary to our standards, and to provide for its extirpation.

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* Rector of Standishall, in Suffolk. The reader probably remembers the lines addressed to him by Thomson, which conclude with the following beautiful apothegm:—
"High bliss is only for a higher state!"

† Mrs. Boscawen.

‡ Life of Cowper.

* See the conclusion of "Winter."

We have thus called attention to the *fact* that not a man in the House, lay or cleric, except Dr. Empie, (we speak only of formal resolutions, and make no account of what was said in debate,) either committed himself or sought to commit the House to the affirmation that doctrines have of late been publicly maintained in the Church which are contrary to her standards. Now there are, among others, two ways of explaining this fact, or two inferences which may be drawn from it. The first is that certain brethren have found it far easier to impute error (in regard to the Rule of Faith, the Justification of man, the Sacraments,) than to prove it, and have indulged themselves in many sweeping assertions which they cannot support when thrown fairly on their responsibility before God and His Church. The other is that these brethren were actuated by a conciliatory temper and avoided allegations, which they felt able to support, for fear of giving pain to others; assured that their own opinions and usages were right, but not "judging" or condemning their brethren, as knowing that "God hath received them." If the latter view be taken, it is much to be hoped that the same conciliatory temper may continue to be manifested; and that unless some doctrines are taught or usages advocated worse than any which have yet been broached and practised, we shall hear no more accusations of treason to the Church, and a desire to subvert her standards.

(*To be continued.*)

P. S. For the convenience of the reader we annex copies of the resolutions on which we have commented:—

Resolutions offered by Mr. Memminger:—

"Whereas, in the estimation of many ministers and members of the P. E. Church in the United States, serious errors of doctrine have, within a few years, been introduced and extensively promulgated by means of tracts, through the periodical press, and from the pulpit; and whereas, it is important for the preservation of the peace and purity of the Church that such errors, if existing, should be met, and as far as practicable removed, by sanction of the Convention: be it, therefore,

"Resolved, (if the House of Bishops concur,) That it is desirable to prepare and promulgate a clear and distinct expression of the opinion entertained by this Convention, respecting the Rule of Faith; the justification of man; the nature, design, and efficacy of the Sacraments; and such other matters as in view of foregoing circumstances may be deemed expedient by the House of Bishops.

"Be it further Resolved, That it is desirable that such expression of opinion should originate in the House of Bishops, and receive the concurrent action of this House; and that the House of Bishops be requested to take action accordingly."

Substitute for the above, offered by Dr. Hawks, and accepted by the original mover:—

"Whereas, the minds of many members of this Church throughout the Union, are sorely grieved and perplexed by the alleged introduction amongst them of serious errors in doctrine and practice, having their origin in certain writings, emanating chiefly from the University of Oxford, in England; and, whereas, it is exceedingly desirable that the minds of such persons should be calmed, their anxieties allayed, and the Church disabused of the charge of holding, in her Articles and Offices, doctrines and practices consistent with all the views expressed in said Oxford writings, and should therefore be freed from a responsibility which does not properly belong to her—Therefore,

"Resolved, That the House of Bishops be respectfully requested to communicate with this House on this subject, and to take such order thereon as the nature and magnitude of the evil alluded to may seem to them to require."

Dr. Empie's resolutions:—

"Whereas, the General Convention of the Protestant Episcopal Church has been established *for the purpose* of promoting the general interests of the Church and of religion, and the *great duty* with which this body is charged, therefore is, to 'see that the Church receive no injury'—and whereas, Tractarianism or the *Oxford Tract* system, as *now developed and rapidly propagating*, and as *exhibited* in the Tract writings generally, but especially in Tract 90; in the British Critic for July, 1841; in Mr. Palmer's Narrative; in the case, and at the ordination of the Rev. Arthur Carey; and in the columns of the New York Churchman for the last eight years: Whereas, Tractarianism, as here exhibited, is *decidedly hostile* to the principles of our Protestant Episcopal Church and religion, as *appears sufficiently* even *from the case* of the Rev. Arthur Carey,—

"Therefore, Resolved, 1st, That it is *the duty* of this Convention to express its views on this subject plainly, strongly, and decidedly.

"Resolved, 2d. That we do therefore *solemnly protest* against errors and abuses of Tractarianism as inconsistent with the Gospel and with the principles of our Protestant Episcopal Church. For Tractarianism teaches, first, that there is no material difference between the doctrines of our Church and those of Popery, and that it is doubtful "whether our Church is any purer than the Church of Rome." Second, That the Protestant reformation from the Church of Rome was an unjustifiable act, 'was a deplorable schism,' and that we are therefore schismatically separated from the true Church of God, which is the Church of Rome. Third, That all the doctrines, therefore, which the Church of Rome teaches are true and scriptural, and binding on our consciences, and that we *ought, therefore, to believe* and practice accordingly. The Tractarian system is, therefore, subversive of Protestantism and of the Gospel.

"Resolved, 3d. That we do most *earnestly caution* both our clergy and laity to guard against this Popish poison that is gradually and rapidly diffusing itself over the Church.

Resolved, lastly. That we do most respectfully invoke the House of Bishops, in such a way as in their wisdom may seem best, to take a decided stand upon this subject, in order to clear the Church from the stigma that now attaches to it, and to prove to the world that doctrinal Papists cannot, consistently with our standards, be ordained or received as ministers of our Protestant Episcopal Church.

Judge Chambers's resolution:—

"Resolved, That the House of Clerical and Lay Deputies consider the Articles, Liturgy, and Offices of the Church sufficient exponents of her sense of the essential doctrines of holy Scripture, and that the canons of the Church afford ample means of discipline and correction for all who depart from her standards; and further, that the General Convention is not a suitable tribunal for the trial and censure of, and that this Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise."

The letter of the Rev. Mr. Dowdney in another column is taken from an English paper, for which it was written during Mr. Dowdney's visit abroad. It is gratifying to know that a clergyman of our Church was on the spot who was both able and willing to point out the errors of the correspondent of the *Times*.

Bishop Onderdonk's first Lecture for this season (being the seventh in the course) to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in the Church of the Annunciation to-morrow evening. Service to commence at 7 o'clock.

The Pastoral Letter of the House of Bishops will appear in our next, with some typographical corrections from the printed copy.

Mr. Southgate's Lectures.

In another column will be found a digest of three lectures lately delivered by Mr. Southgate in Philadelphia, in relation to the Eastern churches. We hope these lectures will be published, as we should be glad to know what Mr. Southgate has said and all that he has said on this subject. We have never favored the sending of a missionary, in the proper sense of the word, to the Eastern churches, but we have always thought that it would be of mutual advantage to the pure Eastern churches and our own to send a delegate who might establish a good understanding between them and us, and pave the way to the restoration of communion. We regard Mr. Southgate as occupying this position, and are therefore interested in his labors. We are under the impression that these churches bear on many points, a more faithful and united testimony than ours to ancient Catholic truth, and that consequently an intercourse with them may be beneficial to us as well as to them. This is manifestly the case as respects the constitution of the Church and the ministry, a subject on which the loosest notions and most pernicious errors are rife among us, while, as Mr. Southgate tells us, perhaps not a hundred Christians could be found throughout the whole of those countries who ever so much as dreamed of a "Church without a Bishop." Probably if Mr. Southgate's lectures were published we should find he had given like testimony on other matters of doctrine and discipline. In the points of pictures, relics and invocation of saints, we are left to infer that these churches are theoretically sound, since Mr. Southgate speaks only of practical corruptions. We are brought to the same conclusion respecting the doctrine of justification by faith; for though Mr. Southgate alludes to the want of a just appreciation of this doctrine as their great internal defect, yet he gives us no reason to think that they are tainted, or that he is the man to taint them, with the Lutheran perversions which are widely disseminated among us, and are the source of most of our difficulties.

Now this agreement in doctrine furnishes a firm basis for such a fraternal interchange of good offices as may result in the restoration of intercommunion. And this we understand to be Mr. Southgate's position; he is not there as a proselyter to any private or sectional views; he does not seek to introduce among the Eastern Christians doctrines which to them are new and strange, and which they would therefore justly regard as erroneous and false, nor to turn them from allegiance to their spiritual authorities; but he is there as the organ of communication between two distant branches of the Catholic Church, to give or receive what may be advantageous to either, and to restore (if possible) the good understanding and fellowship which was broken by the ancient schism of the East and the West. Such an object is worthy of all commendation and encouragement; and even if the end fail, the proximate benefits are real and sure; greater activity in good works on the one hand, and a higher tone of Catholicism on the other.

In these remarks we have reference only to the pure churches of the East: in regard to the Nestorian and Syrian Christians, whatever private opinions may be held of their orthodoxy, we suppose it may be safely assumed that our Church will never commit herself to any important step which will not be first approved by the Scottish and English churches; not to add the Greek church.

P. S. When the above was written we had no idea that Mr. Southgate was to be made a Bishop. Mr. Southgate's elevation to the Episcopate, while it facilitates the objects of his mission, makes it the more incumbent on us to state the grounds on which *we* think his mission defensible.

We cheerfully bear testimony to the entire fidelity of Dr. Mead's statements as to what transpired in the House, and should ourselves have called attention to the defects in the report, had we not supposed that he would himself take the matter in charge. It is due also to Dr. Mead to state, as we are authorized by his brother to do, and as he himself informed us, that the statement which he made was not made inconsiderately, but after consultation with, and under the advisement of, several of the calmest, and most judicious, and able friends in the Church. We are also authorized to say that the Rev. gentleman to whom allusion is made in the following letter, were not the guests of Dr. H. as was represented, but were remaining at a boarding-house in the neighborhood of St. Thomas's Hall—and were present at that time only on the urgent solicitation of Dr. H. as a personal favor to himself.

NORWALK, CT., Oct. 26, 1844.

Rev. and Dear Sir,—Since my return home, I have read in the Churchman of the 19th ult., a very imperfect account of the proceedings of the General Convention on the 12th October, copied from the North American. Its mistakes and omissions in that part of the proceedings which relate to Dr. H. and myself you can readily detect, as I believe you were present. My object in now writing is not to attempt the many corrections necessary to give a true account of the objections offered by me against signing the solemn testimonials commending Dr. H. to the House of Bishops for consecration, but to request you to give my reply to Dr. H., which is nearly altogether omitted. Dr. H., in alluding to the *single* instance which I gave of his possessing an ill regulated and vindictive temper, asked—"Did Dr. M. remember, If thy brother sin go and tell him his faults in secret? Did he say you speak too strong and warm on this subject?" To this I replied, that "Dr. H. could not but know that I did expostulate with him,—that, instead of returning with the gentlemen who were with me, I urged them to go and leave me at the Hall; and that I remained with him walking the grounds about the Hall until half past 1 o'clock in the morning, expostulating with him on the impropriety of the language he had used, and the danger of cherishing such sentiments against any man." As to the privacy of the conversation, I have only to say that—if a strain of invective poured upon unwilling ears in spite of efforts to check it,—uttered in a room, the doors and windows of which were open, around and into which persons were frequently passing,—uttered in a voice whose tones were increased by excitement,—and uttered in the presence of several persons, whose only excuse for the insult thus offered them, in the abuse of one whom they all respected, was found in the excited temper of his assailant,—if such remarks, under such circumstances, are to be considered as private and confidential, I certainly never thought them so. As in my reply, so now I say, I would not wantonly use such expressions, however publicly made, against any man. But when one who has used them, and with whom the like are habitual, claims my official testimony to his fitness for an office which should be entered by none but those of high attainment in all the graces of the Christian character,—I cannot say, "in the presence of Almighty God, that I do *not know* or believe there is any impediment on account of which he ought not to be consecrated to that holy office." And if a conviction of duty has compelled me to testify the reverse, the responsibility rests with others, and not with myself.

I desire not to continue the agitation of this painful subject. Having fulfilled a duty, and satisfied my conscience, I would have troubled myself no farther with the matter, had not the report you have published done me injustice. I now simply request you, in any way you think best, to correct the error in the next number of the Churchman.

Very truly yours,

WM. COOPER MEAD.

Consecration of three Missionary Bishops.

The august and solemn ceremony of consecrating three of the newly appointed Missionary Bishops, was performed on Saturday morning, the 26th of October, at the Church of Saint Peter the Apostle, in Philadelphia.

At an early hour in the morning, crowds of ladies and gentlemen beset the gates of the church, and upon their being opened, entered, filling the pews, galleries, aisles, and vestibules. The crowd was very great, and in some parts of the church the pressure was extremely severe. As the bells ceased chiming, a magnificent burst of music from the majestic organ announced the commencement of the important services of the day. Shortly after 10 o'clock the procession entered the church by the western door, and moved solemnly down the aisle in the following order:—

Clerk.
The Ven. and Rt. Rev. the Presiding Bishop.
The Rt. Rev. the Bishops of Virginia, New Jersey,
Tennessee, Indiana, Louisiana, Maryland,
Georgia, Delaware, Virginia (Assistant)
and Rhode Island.
The Bishops Elect vested in cassocks and rochets.
Attendant priests, bearing their robes.
The Secretaries of the House of Bishops.
Priests in surplice and stole.

The multitudes which thronged the church rose spontaneously at the entrance of the procession, and remained standing in silent respect to their venerated fathers. The Presiding Bishop sat in an elevated chair on the north side of the altar, the Bishop of Virginia being on the south. The other Bishops sat in front and around the altar within the rails. The Bishops Elect and their attendants sat in the aisle before the chancel, and the remainder of the clergy were disposed stall-wise on either side, all without the altar-rails. The matin-service of the Church then commenced. The celebrants were the Rev. Drs. Dorr and Clay of the Diocese of Pennsylvania. The *Venite, Laudate, Te Deum, Jubilate*, and the doxologies were most admirably sung by a full choir. After morning prayer the 122d psalm was sung, after which the Bishops of Indiana, &c., advanced to the front of the altar and commenced the Ante-Communion Service. The Epistle and Gospel were recited by the Bishops of Delaware and Rhode Island. The Bishop of Georgia then ascended the pulpit, and preached a most eloquent and appropriate discourse.

After the Sermon, the Bishops Elect were presented to the Presiding Bishop for consecration. The usual testimonials were demanded, and read by the Rev. Secretaries of the House of Bishops, after which, commending the candidates to the prayers of the clergy and congregation, the Assistant Bishop of Virginia enunciated the Litany. The service then proceeded in the form prescribed by the ordinal. The Right Rev. William Jones Boone, M. D., Bishop of Amoy, in China, was consecrated by the Bishops of Illinois, New Jersey, and Tennessee. The Right Rev. George Washington Freeman, D. D., Bishop of Arkansas, was consecrated by the Bishops of Illinois, Indiana, Louisiana and Maryland; and the Right Rev. Horatio Southgate, Bishop of the American Church in Turkey, by the Bishops of Illinois, Georgia, Delaware, Virginia, and Rhode Island.

An affecting letter of farewell counsel, addressed to the Bishop of Amoy by his consecrators, was then read by the Bishop of Rhode Island, after which the newly consecrated Apostles were conducted within the rails of the Sacrarium, where they prostrated themselves before the altar.

The Holy Sacrament of the Eucharist was then celebrated, and administered by the Bishops to a large body of the faithful, and the impressive ceremonies of the day were concluded by chanting *Gloria in Excelsis*, and in solemn benediction by the venerable primate.

T. L.

Philadelphia.

Notices of Books.

THE FIRST THREE BOOKS OF HOMER'S ILIAD, *according to the ordinary text, and also with the restoration of the Digamma; to which are appended English notes, critical and explanatory, a Metrical Index, and Homeric Glossary. By* CHAS. ANTHON, LL.D., *Jay Professor of the Greek and Latin languages in Columbia College, New York, and Rector of the Grammar School.* New York: Harper & Brothers, 82 Cliff street. 1844.

Among all the attempts we have ever seen to promote the study of Greek literature in our schools there is none which can bear a comparison with this edition of a part of Homer's Iliad. We consider the work an honor not only to the author and publishers but to our city, and hope that it may be used in all the classical schools of our own land. We are truly obliged to the publishers for a copy.

THE WORKS OF THE REV. WILLIAM JAY, *of Argyle Chapel, Bath. Comprising matter not heretofore presented to the American Public. In three Volumes.* New York: Harper & Brothers, No. 82 Cliff street. 1844.

The first of these volumes contains the Morning and Evening Exercises; the second contains the Family Discourses, Lectures and Prayers; the third contains Sermons, Life of Winter, Memoirs of John Clark; a charge to the wife of a minister, and the wife's advocate, &c.

Mr. Jay is one of the most devotional and able dissenting teachers, and his works will be esteemed a valuable acquisition by many, though, of course, they are not such as we can commend to our readers.

"THE RECORDS OF A GOOD MAN'S LIFE," a well known work, has been lately published by Stanford, Swords & Co. The narrative is pleasing, and is designed to excite in Christians a due sense of the obligations of their holy profession. The manner in which it is "got up" reflects credit on the taste of the publishers.

WILD FLOWERS OF POESY, (N. Tuttle, Troy,) is a collection of poems written by a person of native genius, who has had to struggle with the disadvantages of fortune. Considering the circumstances under which they have been produced, the poems are remarkable. The reader will find in them much to admire, and the sale of them will add to the comfort of a worthy and afflicted man. They are edited by Prof. Potter.

Bishop of Missouri.

In the article prepared for our last, giving an account of the recent consecration of Bishops in Christ church, Philadelphia, there was the accidental omission of the fact that in the laying of hands on the Rev. Cicero S. Hawks, Bishop-elect of Missouri, the Presiding Bishop was accompanied by the Right Rev. Jackson Kemper, D.D., Missionary Bishop for the North-west, the Right Rev. Samuel A. McCoskry, D.D., of Michigan, the Right Rev. Leonidas Polk, D.D., of Louisiana, and the Right Rev. William H. De Lancey, D.D., of Western New York.

Clerical Changes.

The following clergymen have canonically removed from this Diocese:—

The Rev. Ebenezer Williams and the Rev. William Adams, to the jurisdiction of the Missionary Bishop Dr. Kenper.

The Rev. Samuel H. Coxe, jun., and the Rev. Henry B. Bartow, Deacon, to Western New York.

The Rev. Elijah Guion to Louisiana.

The Rev. Dr. Whitehouse requests that all letters and papers for him to be directed to his residence, No. 120 Eleventh street.

The Rev. Dr. Carmichael having disposed of his interest in St. Thomas's Hall, Flushing, and removed temporarily to South Oyster Bay, Queen's county, L. I., requests all his letters and papers directed accordingly.

The Rev. David Brown, late of Jacksonville, Florida, desires his letters and papers sent to Florence, Alabama.

The Rev. R. H. Ranney, late President of the College at Baton Rouge, La., is now officiating at Christ church, New Orleans, where all communications intended for him should be addressed to the care of Mr. Jno. L. White.

Sentence of Suspension

Passed upon the Right Reverend Henry Ustick Onderdonk, Doctor in Divinity, by the House of Bishops, in General Convention assembled, October 21st, 1844.

The Rt. Reverend HENRY USTICK ONDERDONK, Doctor in Divinity, having acknowledged himself the cause of reproach and injury to the Church, and having submitted himself to the judgment of the House of Bishops, in General Convention assembled: the said House does hereby adjudge, that the said Henry Ustick Onderdonk, Doctor in Divinity, be suspended from all public exercise of the offices and functions of the sacred ministry, and in particular from all exercises whatsoever of the office and work of a Bishop in the Church of God; and does accordingly so suspend the said Henry Ustick Onderdonk, Doctor in Divinity, and declare him suspended, from and after this 21st day of October, in the year of our Lord one thousand eight hundred and forty-four, from all public exercise of the offices and functions of the said ministry, and from all exercise whatsoever of the office and work of a Bishop in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PHIL. CHASE, *Senior Bishop.*

From the Banner of the Cross.

Board of Missions.

WEDNESDAY, *October 16th*.—The Board met in St. Andrew's Church this afternoon, at 5 o'clock, the Missionary Bishop of the North West in the chair, who conducted the devotional exercises. The Triennial Report to the General Convention being under consideration, Mr. Gardiner, of Maine, moved so to amend that part of it touching Foreign Missionary Bishops as to include the recommendation of one to Constantinople. By request of the Board, the Rev. Mr. Southgate gave his views in relation to the proposed measure. Before the question was taken, the Board adjourned.

THURSDAY, *October 17th*.—The Board met at 5 o'clock, P. M., the Missionary Bishop of the North West in the chair, by whom prayers were offered. On motion of Mr. Huntington, of Conn., the consideration of recommending the appointment of a Bishop to Constantinople was resumed. The Bishop of New Jersey submitted the following, as a substitute for Mr. Gardiner's resolution, offered yesterday:

"*Resolved*, that it be respectfully recommended to the House of Bishops to nominate at their present session to the House of Clerical and Lay Deputies, a Presbyter, to be the Missionary Bishop of the Protestant Episcopal Church in the United States in the Territory and Dependencies of the Sultan of Turkey.

"*Resolved*, that there be appropriated for the use of the Mission to the Eastern Churches, the sum of $5,000 per annum.

"*Resolved*, that there be added, as soon as suitable men can be found, two Missionaries to this station, to be paid at the rate of $500 per annum.

"*Resolved*, that the Triennial Report be so amended as to embrace the above provisions."

Pending the discussion on these resolutions, the Board adjourned.

FRIDAY, *October 18th*.—The Board met at 5 o'clock, P. M., the Missionary Bishop of the North West in the chair, who opened the meeting with prayer. On motion of the Rev. Mr. Balch, the consideration of the unfinished business was postponed, in order to receive the report of the committee on the endowment of an Indian Episcopate, which was presented by the Right Rev. chairman, the Bishop of New Jersey. It strongly recommends the continued prosecution of that measure, and expresses the belief that the endowment, though not completed, soon will be. A presbyter of the Church, (the Rev. E. M. P. Wells, of Boston,) who had contributed at different times to the amount of $1100 towards a mission at Jerusalem, in which no progress has been made, asks the permission of the Board to transfer that sum to the contemplated endowment. The committee are confidently of opinion that whenever the determination to send a Bishop to the Indians by this Church shall be declared, and a suitable person designated, the means of his support will be forthcoming; and they conclude their report with recommending that the proposition for endowing an Indian Bishopric with the capital sum of $20,000, be kept before the Church. The Bishop of New Jersey submitted the following resolution:—

"*Resolved*, that the House of Bishops be respectfully requested to nominate at their present session to the House of Clerical and Lay Deputies, a Presbyter, to be the Missionary Bishop of this Church to the native tribes in the Indian Territory."

After some discussion, this resolution was, on motion of the Bishop of Georgia, laid upon the table for the present.

The Board then took up the unfinished business, being the resolutions offered yesterday by the Bishop of New Jersey in relation to the Missions to the Eastern Churches. The first resolution—recommending the appointment of a Bishop to Turkey—was opposed by the Bishop of Vermont, and advocated by the Bishop of New Jersey; and on the question being taken by ayes and noes, it was carried by the following vote:—

Ayes—the Right Rev. the Bishops of North Carolina, New Jersey, Tennessee, North Western Diocese, Louisiana, Maryland, and Georgia; the Rev. Messrs. Allen, Edson, Harris, Henderson, Jones, Morgan, Richmond, Robertson, Rodney, and Van Pelt; and Messrs. Collins, Gardiner, Huntington, Newton and Trowbridge. Total, 22.

Nays—the Right Rev. the Bishops of Ohio, and Delaware, and the Assistant Bishop of Virginia; the Rev. Messrs. Anthon, Bedell, Boyd, Cook, Croes, Haight, Irving, Mead, Milnor, Smallwood, Suddards, and Vinton; and Messrs. Chambers and Donaldson. Total, 17.

The Board then adjourned.

SATURDAY, *October 19th*.—The Board met at 5 o'clock, P. M., the Bishop of Kentucky in the chair, by whom prayers were offered. The Bishop of Ohio, from the committee to whom the subject of salaries was referred, made a report, recommending that that of the Missionary Bishop of the North West be fixed at $1200, with his travelling expenses and postage; that of the Secretary and General Agent of the Foreign Committee at $1600, with an allowance of $750 for clerk hire, &c.; and that of the Secretary and General Agent of the Domestic Committee at $500. The Bishop of New Jersey proposed, as an amendment, that the salary of the Missionary Bishop be $2,000, including travelling expenses, &c., which was adopted by the following vote:—

Ayes—the Bishops of New York, North Carolina, New Jersey, Tennessee, Louisiana, South Carolina, Maryland, Delaware, and Rhode Island; the Rev. Messrs. Allen, Boyd, Edson, Haight, Hanckell, Jones, Mason, Mead, Richmond, Robertson, and Van Pelt; and Messrs. Chambers and Wharton; total, 22.

Nays—the Bishops of Kentucky and Ohio; the Rev. Messrs. Cooke, Henderson, Milnor, and Suddards; and Messrs. Gardiner and Huntington; total, 8.

The remainder of the report was laid upon the table for the present, in order to resume the consideration of the resolution offered yesterday by the Bishop of New Jersey, recommending the appointment of a Bishop to the native Indian tribes; which, after discussion, was adopted. Adjourned.

MONDAY, *October 21st*.—The Board met at 5 o'clock, P. M., the Bishop of Virginia in the chair, who conducted the devotional exercises. A resolution was adopted, recommending to the House of Bishops to nominate to the House of Clerical and Lay Deputies a suitable Presbyter as Missionary Bishop of Arkansas, and also provisionally to perform Episcopal offices in the Republic of Texas. It was proposed that the salary of such Bishop for the next three years should be $1200 per annum, with his travelling expenses and postage; $1500 was moved as a substitute; when it was agreed to refer the subject to the Domestic Committee. The consideration of the report of the committee on salaries was resumed, and that of the Foreign Secretary fixed as reported. The Bishop of Delaware proposed, as an amendment to the report, that that of the Domestic Secretary be $1600, with an allowance of $500 per annum for clerk hire, until the next annual meeting of the Board; and the amendment prevailed. The present Domestic and Foreign Committees were unanimously re-elected; also, the Rev. P. P. Irving as Foreign Secretary, and the Rev. N. S. Harris as Domestic Secretary. The resolutions offered by the Bishop of New Jersey on the 17th inst., that $5,000 per annum be appropriated to the Mission to the Eastern Churches, and two additional missionaries be appointed, at a salary of $500, were considered and passed.

After a unanimous vote of thanks to the Secretary, (the Rev. P. Van Pelt,) for his services, the Board adjourned *sine die*.

Calendar.

November.

3. Twenty-second Sunday after Trinity.
7. Thanksgiving Day, *unless another day be appointed by the Civil Authority.*
10. Twenty-third Sunday after Trinity.
17. Twenty-fourth Sunday after Trinity.
24. Twenty-fifth Sunday after Trinity.
30. St. Andrew the Apostle.

December.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. } Ember days.
20. } Ember days.
21. St. Thomas the Apostle } Ember days.
22. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Westchester County.—Twenty-first Sunday after Trinity, October 27th, confirmed 19 in St. John's Church, Yonkers, and afterwards, at her residence, a sick member of the parish.

Bishop Onderdonk's Appointments for the Annual Confirmations in the Cities of New York and Brooklyn.

First Sunday after Christmas, December 29, Christ Church, *Brooklyn*.

First Sunday after the Epiphany, January 12, Christ Church, *New York*.

Sexagesima Sunday, Jan'y 26, St. Stephen's Church.

Quinquagesima Sunday, and Feast of the Purification of St. Mary the Virgin, February 2, Grace Church.

Second Sunday in Lent, February 16, St. George's Church.

Fourth Sunday in Lent, March 2, Zion Church.

Fifth Sunday in Lent, March 9, St. Mary's Church, *Brooklyn*.

Sunday next before Easter, March 16, St. Philip's Church, *New York*.

First Sunday after Easter, March 30, St. Luke's Church.

Second Sunday after Easter, April 6, St. Thomas's Church.

Third Sunday after Easter, April 13, All Saints' Church.

Fourth Sunday after Easter, April 20, French Church du St. Sauveur.

Fifth Sunday after Easter, and Rogation Sunday, April 27, Calvary Church, *Brooklyn*.

Notices.

ST. BARTHOLOMEW'S CHURCH.—A sermon will be preached in this church by the Rector, the Rev. Lewis P. W. Balch, to-morrow evening (Sunday the 3d inst.) at 7½ o'clock, and a collection made in aid of the German Church of St. Simon. Nov. 2.

THE CHURCH OF THE REDEMPTION in Sixth street, between Second and Third Avenues, is now open for divine service on Sunday evenings at 7½ o'clock.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

C. F. CRUSE,
October 26. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
August, 1844. 296 East Broadway.

ST. CLEMENT'S CHURCH, Amity Street.—The Vestry of this Church have resolved that *all the seats in the galleries shall henceforth be free.* This has been done to meet the increasing desire for free sittings, and in accordance with the recommendation of the last General Convention.

The Church is open for public worship on Wednesday and Friday of each week, and on all Feasts and Fasts of the Church, at 11 o'clock, A. M. s21

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

NO CHURCH WITHOUT A BISHOP; or, the Controversy between the Rev. Drs. POTTS and WAINWRIGHT. With Preface by latter, and an Introduction and Notes, by an Anti-Sectarian.

For sale by JAMES A. SPARKS,
Oct. 26. Churchman's Bookstore, 161 Fulton st.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 23d inst., has received the following contributions:

From Daggsborough, Delaware, $3 17; Lewes, Del, $5 96; St George's chapel, Lewes, Del, $1 69; St Paul's ch, Henderson, Ky, half, $10; Mrs E Rankin, of do, half, $10; Rev J E Jackson, of do, half, $2 50; Dale parish, Chesterfield co, Va, half, $10; Mrs Greenfield, Columbia, Tenn, $5; Miss E Harrison, $1; from a lady, N Y, half, $4; weekly offerings of St George's ch, Fredericksburgh, Va, $15; St Luke's ch, Montpelier, Ga, per Rev Dr Vaughan, half, $8 06; Harcourt parish, Gambier, Ohio, per Rev M T C Wing, $16. Total, $92 38.

THOMAS N. STANFORD, Treasurer,
October 30, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 16th inst., has received the following sums:

From "E R L," of Buffalo, half, $10; Mrs Mortimer, Canada West, China, $4, offerings of Trinity ch, Newark, N J, part, $25 40; Christ ch, Guilford, Ct, half, $6; scholars of Missionary Church of the Epiphany, N Y, per J S, $1; Green Spring parish, Va, Rev J Earnest, $8; All Saints' parish, Frederick, Md, for Africa, $10; do, for Athens, $20; Miss Swearingen, for Africa, $5; do, for Athens, $5—$40; J Mason Campbell, Baltimore, subscription to Rev H Southgate's Mission, for 1844, $25; through S L Buck, Treasurer of Massachusetts Board of Missions, from St Paul's ch, Boston, for China, $15 09; for Africa, $3; for Palestine, $6; for support of 10 children in Africa, $103 41; a lady, per Rev S Cutler, Hanover, $2; St Matthew's church Society, Boston, $5; St Paul's ch, Boston, for China, $12 43; for Africa, $15; for Palestine, $9; for Rev Mr Taylor, Constantinople, $10 79; a lady, $2 50; St Mary's ch, Newton, Lower Falls, for Africa, $10; Junior Missionary Association, for Africa, $4 32; St Michael's ch, Marblehead, $6 96—$205 50; J W W, through Rev Dr Robertson, 2d year's subscription to Constantinople Mission, $25; St Paul's ch, Henderson, Ky, per Rev J E Jackson, half, $10; Miss E Rankin, do, do, half, $10; Rev J E Jackson, half, $2 50—$22 50; Dale parish, Va, Rev Mr Berkley, for China, 10; a lady, N Y, half, $4; family mite box, $3 75; through Rev Dr Vaughan, St Luke's ch, Montpelier Springs, Ga, monthly collection, half, $8 06; Missionary Association, Lamar Hall Episcopal Institute, Montpellier Springs, Ga, balance of one year's subscription, for support of a child in China, $20; col'd S S of Christ ch, Savannah, Ga, for Africa, 52 cts; Grace church, Providence, R I, Sunday offerings, for Africa, $1 25; for China, $5. Total, $424 98.

J. SMYTH ROGERS, Treasurer,
New York, Oct. 30, 1844. 57 Wall-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 23d inst., the following contributions, viz:—

From Rev Dr Cutler, rector of St Ann's Church, Brooklyn, $50; Church of the Annunciation, New York, Rev Dr Seabury, rector, $50. Total amount, $100.

C. N. S. ROWLAND, Treasurer,
Oct. 30, 1844. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Church at M A, $2; Bible, Prayer-book, and Tract Society of the Theological Seminary, by W A Jenks, Treasurer, $6; Christ ch, Chester, Rev W W Hickox, $3; Emmanuel ch, Brooklyn, found in the plate, $1; J S C, of St Paul's, handed in by Mr J A Sparks, $1; Mrs Jacob Sherred, do, by Dr Hobart, $1; Mrs J I Mumford, annual, $2; St George's ch, Hempstead, L I, Rev O Harriman, jr, offerings for the month of October, $11 80. Total amount, $28 80.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, October 30, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From S M Hitchcock, annual, $2; Church at M A, towards translation of tracts, for Rt Rev H Southgate, $5; several donors, for do, do, $14 03; Mrs Frances Rhodes, a subscriber, $1; Miss Gardner of Fishkill Landing, donation, $2; Mrs John I Mumford, annual, $1. Total amount, $25 03.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, October 30, 1844.

COLLEGIATE INSTITUTE.—The winter session of this Institution will commence on the first Monday in November. Parents who desire for their children all the comforts of a home, a thorough education, and a parental supervision of their religious and moral principles, are respectfully invited to visit this school. Nov. 2.

THE ENGLISH REVIEW; or, Quarterly Journal of Ecclesiastical and General Literature.—No. 3.

CONTENTS.—Romanism and Protestantism in Germany. Convocation, or a Synod? Anglo-Catholicism. Fall of the Jesuits. Ecclesiastical History of Scotland. Missions of the Church. Ward's Ideal of a Christian Church. Bibliographical Notices. Ecclesiastical Intelligence.—Price $2. ☞ Imported and for sale by WILEY & PUTNAM,
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From a work entitled "Truth without Prejudice."

Truth—The Creed—The Prayer Book—Authority of the Church.

We need only look at the countless sects and parties which divide the Christian world, in order to feel how very uncertain even the purest heart and the strongest head must be in the search after truth, unless there be at hand some surer guide than the best of human understanding, guarded though that may be by the most pious intention. The question of Pilate, "What is truth?" spoken in a thousand different tones, with as many different feelings, is still unceasingly asked; and when we see one after another taking up that mysterious book, finding therein the same mysterious glimpses at eternal verities, and each, after much sincerity of purpose, coming to various conclusions on important questions, and then erecting for themselves a new creed, and propagating these opinions amongst others, we cannot but anxiously look round for some more infallible test of divine truth than that which our individual minds are capable of. Anxious as I have been to avoid even allusion to the endless religious controversies of this day, I can hardly touch upon this subject, without appearing to glance at some of them. Had the Almighty Being provided us with no other guide in the study of Scripture than the force of our own reason assisted by prayer, we might have confidently followed that. It would then have been presumption to desire any other, or to suppose any could be necessary; but since He *has* given another, it is yet greater presumption to imagine we can do without it. He exacts nothing from us which He does not give us the means of obeying; and since He has required our belief of truth, He has doubtless somewhere or somehow made it plain what *is* truth, and given us some criterion by which, unless we are wilfully blind, we can know which of the hundred interpretations of the principal religious tenets must be the right one.

Years elapsed from the death of our Saviour before any of the writings of the New Testament were composed, and, of course, years more before they were generally diffused. During that period the direct personal instructions of the Apostles themselves in some instances, and the oral and traditionary *repetitions* of these instructions in others, formed the "gospel" of the early Church. Previously, however, to any of the writings of the four Evangelists, that summary of doctrine, termed (and accurately termed) "the Apostles' Creed," was incontestably used in the Church, as the universal baptismal formula or confession of faith required from candidates for baptism. It is therefore more ancient than any of the written doctrines of the New Testament, and it is unquestionably of pure apostolic origin.* It must, then, throw some light upon the subsequent writings of these same Apostles. It comes from the same pure source, and in date is nearer to the fountain head. Now the words of belief required in the first times of the Apostles, from those who sought admission into the Church, must doubtless be a correct *sketch*, as it were, of what the writings of those same Apostles would afterwards teach in the Church. We should expect in this teaching to find no contradiction to these elementary principles, which were to form the ground-work of their faith; and where we might be in doubt as to the true intention of any subsequent documents coming from the same hands, we should employ this as the *test*, as that whereby we might define the limits of their meaning.

And now suppose that, in the after writings of these Apostles, difficulties arise which surpass the limits of this creed, and that questions start up which require a full explanation and comment, and which, if misunderstood, lie open, as all great truths do, to much abuse and danger. What would be the natural course to follow with respect to this, and how might we best hope to come to a plain sense of their meaning? Would it not appear that if, near to the time in which these obscure doctrines were first propounded in the Church, there had lived, as members of the same Church, great and holy men, who held an important place as teachers and guides; and that, if these men had written directly upon such doctrines, and handed down to us, not simply their own *private views* on the subject, but those interpretations which were then universally held by the members of the Church, and which they knew, either directly or indirectly, to have been *universally* held as the true interpretation *since the very first teaching of these same doctrines by the Apostles themselves in person*—would it not appear, I say, that in the writings of these great men we shall get very near to the pure truth? Take another instance. Suppose that there appears to us great doubt upon any important doctrine, say that of justification, of election, of the value of good works, or any other such, and that by searching the writings of these primitive teachers, we discover that each one in their different works, different country, and different age, *all* agree in giving the same interpretation, would not the obvious conclusion be, that they had received it unbroken from the apostolic times, and that it is believed by universal consent throughout the pure Church? And when we find that in the same manner in which they all *uphold* one doctrine, they *condemn* another as false, and speak of heresies and heretics who have been separated from the pure body of the Church, should we not believe that this doctrine was not taught by the Apostles in the Church, and that therefore these men knew it to be recent and false, and that so it must be equally false in the present day?

Now suppose that the branch of the Church to which you as an Englishman belong had gone on for centuries in close connexion with, and dependence upon, another branch of the Church which is at Rome; and at last, discovering that this latter had contracted in her practice many things which were not held in the early Church in the time of the Apostles and their immediate successors, but, on the contrary, were quite recent as compared with these, and that thereupon the portion of the Church in England determined to cut off from herself these false additions, and to return as nearly as she could to what was originally universally held. Suppose that, in order to accomplish this, her best men endeavored, with great labor and care, to compile a book, the materials of which they sought for in the early documents or liturgies of the Church, as preserved in the writings of the fathers, and as many of them were still retained in the portion of the Church from which these men were anxious to separate themselves, and that in this book, though they may have failed to preserve all that they might have done, yet it can be proved that they added nothing of *their own*, nothing which they have not either directly taken from early usage, or entirely founded thereon. Surely, then, in this book we should find a safe compendium of authentic Christian doctrine, a compilation of what the early Christians held to be, from the Apostles themselves, the right interpretation of those doctrines taught by those Apostles in Scripture. This book is the Common Prayer-book. Can you, therefore, wonder, when I tell you that here you may find a safe guide in the study of Scripture; that in these beautiful liturgies and ordinances you may search for the true doctrines of the Church and be safe there? And it would be impossible for any person of ordinary understanding to attend the services of the Church regularly bearing in mind the value of the Prayer-book as a key to the meaning of religious doctrines, without obtaining a clear practical view of all that is of most importance, unless, indeed, the mists of sin exclude all light from their minds.

Thus the authority of the Church, as the only lawful expounder of Scripture with which the Almighty wisdom has sought to shelter his own Divine word, is disregarded and laid aside, and with head and heart full of arguments to prove the right of private judgment upon religious matters, (that is the right of every man to find out a private way of his own in which to believe and serve his Creator,) each one sits down with what he finds at hand, to pick out his road in the awful mysteries and hidden things of Divine truth! What wonder, then, that even in the professed members of the Church herself, we see such serious diversity of opinion! What wonder that thousands more leave her fold, and erect a sandy fabric of their own!

He who has been "tossed about with every wind of doctrine," who has bent with anxious heart and aching head over the puzzled pages of modern theology, and in vain sought for a full satisfaction to the yearning thirst for an *entire truth* which burnt within him,—he who has felt that he must find it or perish, and has been agonized with the thought of what seemed the almost impossible command to search and follow truth,—who has listened in midnight silence to the dark riddle of the mysterious sphinx,—and heard her threatening voice in tones that deadened the loudest call of busy life,—alone knows what it is at last to take up his rest within the hallowed walls of the Church, laying aside all his long-sought and hardly-earned religious schemes and systems, to listen like a child to her simple teachings, and having bent his faith to her creed, to feel that it is now only left him with a quiet mind and a believing heart to mould his life to her instructions. With what a soothing calm do the deep cool shadows of those time-hallowed arches which echo to her constant voice, fall on the brow that has been heated with religious controversies.

You will at once perceive the difference between thus yielding your faith to the testimony of universal and Catholic agreement in the united body of the Church, in and near the apostolic ages, and the error of which the Romanists are accused, of committing their conscience to the government of their priests, and thus receiving his individual testimony as an infallible guide. Strange to say, many persons confound these two most opposite principles; and when we talk of submitting to the authority of the Church in all points of doctrine and practice, imagine that they are to be ruduced to a priest-ridden people!

Jewish Wedding in Oxford.

On Wednesday last the interesting ceremonial of a Jewish wedding was performed in this city. The parties were Nathan Jacobs (eldest son of the unfortunate man who, with his daughter, was burned to death in the disastrous fire at St. Ebbe's street, last spring) and Hannah, daughter of Mr. Woolff, of this city. The bridegroom, who had only arrived in Oxford a few days before his father's death, knows little of English, being a Polish Jew. His age is between 19 and 20; the bride is a little older. The Jewish law sanctions very early marriages. Males of the age of thirteen years and one day are allowed to marry, and females at a year younger. The Jews hold it a direct sin against the commandment "Be thou fruitful and multiply," if they are not married in their 18th year. The modern ceremonial deviates very considerably from the ancient, but the rabbis contend that now, as formerly, the ceremonies observed are those which were followed at the wedding of Tobias.

The betrothment preceded the nuptials. On Tuesday evening the bride went into the bath, accompanied by her female friends, who made a great noise,—that being part of the ceremonial. The wedding took place the next day.

Jewish weddings are usually celebrated in the open air, and rarely in a room. On the present occasion, the nuptial ceremony was performed in the garden of Mr. Kemp, Queen street. About 200 persons were present, fully five-sixths of whom were Christians. None were allowed to be present who had not been regularly invited, and were able to produce their card of invitation. The officiating priests were Dr. Levi, of London, (successor to the late High-priest, Dr. Herschell,) and Mr. Pulver, of Cheltenham.

The bride having made her appearance, with a white veil thrown over her head, and duly taken her place, the bridegroom commenced the ceremonial by walking seven times round her. This was also done by Mrs. Levi, (the High-priest's wife,) and Mrs. Wolff, the bride's mother. Each had a taper of yellow wax, and each joined in a sort of chaunt as she walked, or rather slowly danced round the bride.

The young couple then took their place under a canopy, held up by four persons. The High-priest offered a cup of wine to them, saying, "Praised be thou, O God, that thou hast created man and woman, and has ordained matrimony." From this cup both drank. The bridegroom then put a gold ring, without a stone, on the bride's finger, and said, "With this ring I take thee as my wedded wife, according to the custom of Moses and the Israelites." The matrimonial contract (in Hebrew) was then read, and the bridegroom shook hands with the bride's parents. The marriage contract consists of what is thus written, and what is said and transacted (as the putting on the ring, &c.) before witnesses.

When the contract had been read, and certain prayers chaunted by the priests, wine was again brought in. Six prayers were chaunted. The bride and bridegroom drank the wine, and the glass which contained it was then thrown with such violence as to break it,—its fragments being trampled under foot. The breaking of the vessel is supposed by some to be in remembrance of the destruction of Jerusalem: according to others, it is intended to admonish the wedding guests to orderly conduct. Cake and wine were distributed among the guests while the marriage ceremonial was proceeding.

After the glass had been broken, some of the company (chiefly the Jewish portion) went into the bridegroom's dwelling, to dinner,—the feast being prefaced by a long prayer which he chaunted. After the meal, the men and women performed a certain dance, each sex separate. At night, in the presence of ten persons of advanced age, a prayer was solemnly pronounced over the bride, who was then led into the bridal chamber, and the marriage was not considered to be complete until that moment.

Thus ended a very interesting ceremonial. Many of the guests brought presents to the newly-married couple, and the most intense curiosity was exhibited, by all present, to witness the whole of the proceedings which we have thus described.—*Oxford Herald.*

Iona.

The inhabitants of Iona entertain a belief that the desolate shrine of St. Columba shall yet be restored to its primitive glory and sanctity; and in support of the notion quote no less credible authority than that of Columba himself, expressed in the following lines:—

An I, mo crid he! I mogh raidh!
  An aite guth inhanaeh bidh geum ba;
Ach mun tig an saoghal gu crich
  Bithidh I mar a bha!

Thus literally translated:—

In Iona of my heart, Iona of my love,
Instead of the voice of monks shall be lowing of cattle;
But ere the world shall come to an end,
Iona shall be as it was.

Implying, says Paterson, author of the *Legend of Iona*, that the island, after ages of ruin and neglect, shall again be the retreat of piety and learning. This sentiment seems to have struck Dr. Johnson without any knowledge of Columba's prophecy. "Perhaps in the revolutions of the world, Iona may be some time again the instructress of the western regions.—*Journey to Western Islands.*—*Chambers's Popular Rhymes of Scotland.*

Her Majesty's Visit to the
Presbyterian Place of Worship.

In a minute or two after Her Majesty entered, the minister (Mr. Irvine) ascended the pulpit, and the service commenced with a psalm. A portion of the Gospel (5th of St. Matthew) was then read, and another psalm was sung. The minister then offered up a prayer, and then delivered his sermon, founded on the text (5th Matthew, verse 13,) "Ye are the salt of the earth." It was a very excellent discourse, but more logical than fervent or impressive. It might be supposed from the selection of the text, that some attempt would be made by the preacher to allude directly or indirectly to the presence of Her Majesty in the church. It is due to Mr. Irvine to say that he had too much good taste, to say the least of it, to import any such topic into his sermon. He appeared to look upon the royal visitors only as a part of his ordinary congregation, and his discourse was probably no other than he would have delivered in the customary discharge of his ministerial office. The only part of the whole service in which any reference whatever was made to Her Majesty was in the ordinary prayer for the health and maintenance of the royal family, the civil authorities, &c. In delivering the part of the prayer relating to Her Majesty there were some slight appearances of special application; but beyond that nothing occurred in the whole service that marked the presence of any other than the usual congregation. After the offering up of this prayer, another psalm, and the benediction, the service concluded.

According to a custom of a very primitive nature, a collection was then made among the congregation for the poor. The practice is still to be found in the remoter parts of Scotland in the country parish churches. Wooden boxes, affixed to the end of long sticks, are sent round into each pew, and the people drop their pence or silver, whichever their contribution may be, for the benefit of the poor, and in lieu of poor rates. In the towns plates are sent round. On the present occasion her Majesty appeared much struck with this custom, and Lady Glenlyon explained to her what was the object of it. The "ladles," as they are called, were not thrust into the royal pew, but there was a plate at the door.

The whole service was very simple, and the people paid the most devout attention, notwithstanding that the presence of the Queen was such a temptation to wandering eyes. Her Majesty paid the deepest attention during the service, which it is understood much gratified her from its simplicity. The choir ought not to be passed over without notice. Under the direction of Mr. Peacock, of St. John's Perth, the ladies and gentlemen forming it sung extremely well. There was a second sermon, in Gaelic, for those who did not understand English, but the Queen and the previous congregation did not stay for it.—*London Times.*

Method of Propagating Dissent.

Some time ago we had occasion to notice an attempt, as weak as wicked, of a Dissenting preacher named Robinson, at Kettering, to mislead the minds of poor and uneducated children on the subject of confirmation. We have reason to know that the endeavor turned out a most signal failure, and that even many of the better disposed Dissenters were both shocked and ashamed of it. This man Robinson was not without worthy coadjutors, as the following epistle from one of his friends will prove. We will pledge ourselves to the genuineness of the letter. The real name of the writer signing himself "Philadelphus," has been confidentially communicated to us, and is one to which everything that is religious and respectable has long been attached. Comment upon the transactions would be superfluous:—

"*To the Editor of 'the Northampton Herald.'*"

"Sir,—I send you a literal copy of a letter addressed to a tradesman who was confirmed at the late confirmation at West Haddon. The spirit in which it is written requires no comment. It speaks for itself. It may be accounted for by the facts, that the individual in question repented of the sin of Schism, and left the Baptist sect to join the Church. He lives in a village not far from West Haddon. Churchmen are not *all* aware of the spirit which actuates *some* of their Dissenting *brethren*. Perhaps you will print the letter for their information.

"Philadelphus.

"Mr. ——.

"I send this silent messenger to inform you that you ar gowing to *hell* with Mr. ——, the Clergyman, and all his tribes of hippocrits. What is possessed you all to make you act thus? Depend upon it you ar all gowingto hell. You are sprinkled with the sins of the devil, and the Bishop confirms you with the devil's signet on the crown of your head, and makes you fit for hell. The Church below, of which Mr. —— and his crew belongs. which you ar a member if you join; onley think, and it will greeve you to see the number of yong people listell (enlisting? Ed.) themselves in the devil's ranks at Haddon. What think you? Will you gow with them, as you asshuredly will if you continue in thare ranks, whare ar rougs, hippocrits, lyars and whoremongers? They stink as they pass by, and you begin to stink. Look through the Bibble and find your characters. If you which to know who I am you may find me at the prayer meeting on Sunday morning. There cannot be one good amongst you becaws your all linked to the devil's tail, that is Mr. —— gown, which is the same thing.—*Northampton (Eng.) Herald.*

A little girl, hearing her mother say she was going into *half mourning*, asked if any of her relations were *half dead?*

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing cash, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

Canons of The Church. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent:* being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent.* In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

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THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

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THOMAS HALL,
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ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

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2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

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References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

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Port Colden, Sept. 17th, 1844. s28—8t

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* The fundamental formulary on which the "Apostles' Creed" was doubtless constructed might have been so; and in fact the Apostolic writings themselves contain allusions to some such symbol of faith; (see Rom. 6, 17; Gal. 6, 16; and 2 Tim. 1, 13;) but internal evidence seems to prove that the greater part of the "Apostles' Creed" was introduced in opposition to heresies which sprung up some time after the last of the Apostles had ceased to exist.—Ed. Ch.